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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MARCH 24, 1838. NO. 867--VOL. XVII.—NO. 12.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE LORD'S SUPPER—ITS EXCLUSIVENESS.

Mr Editor,—I was much pleased with the Communication of 'J. F.' in the Register of the 3d inst., and especially so with the decision of the Church, of which he has at length fortunately become a member. I say fortunately, because I hardly believed that in this age of Christianity, though called indeed liberal and enlightened, there did exist such freedom from sectarian prejudice. This success must be attributed to the sincere earnestness and eloquence of his appeal. But we may proudly rejoice in the result, though it be but that of a small majority. For it is an earnest of the final triumph of the liberal and scriptural principles, which we, as *Unitarians*, would fain hope to diffuse. It is the herald, we trust, of that brighter day when the fallible creed of *man* shall no longer stand umpire between the sinner and the saint—but when the Religion of Jesus, in its meek and heavenly simplicity, shall alone be arbiter between himself and God, of the Christian's faith and practice.

But the object of this communication, and which is suggested by the remarks of your correspondent, is the propriety of opening unto all Christians the ordinance of the Lord's Supper. It is an expedient that has been already tried in some Churches with certainly as great, if not greater success, than in those where a special Creed has been used. We doubt not that there are strong objections to the plan. Even that of Universal custom may seem an almost insuperable one. To such we would give all sufficient weight, and would with diffidence express a contrary opinion.

Our plan is simply this. That the Pastor of each congregation should, before the close of his morning or evening service, and prior to the Benediction, read in a solemn and audible tone some Scriptural Profession of Faith—in which all of every sect and name can join. Such a Profession might well be employed as was used by Disciples in the earliest ages of the Church—a profession that Jesus was the only Redeemer of the world, and, in consequence of such profession, a promise to live in a manner conformable to the purity of his religion. Then let the Pastor invite all who may desire to remain and participate in the Ordinance. Such, it seems to us, is a far preferable invitation to the cold and formal one usually given—to the 'members of other Christian Churches who may be present' &c.—as though there were a distinct *society* of Christians, holier and fewer than the rest of mankind, with its own distinct rules and regulations—its own private ties of interest and friendship.

We hold then that the Ordinance of the Lord's Supper is too exclusive, and too much under the control of man's dictation. And that in this respect it has departed much from its original simplicity and intent. If we go back to the first ages of the Church, and look at the Rite as first administered by the Lord's Apostles, we shall find no such narrowness and restriction—no such usurpation of spiritual authority as we find sometimes exercised by our Orthodox brethren. We find that the Rite was open unto *all* Christians who but believed in Jesus as the only true Redeemer, and promised to live conformably to the purity of his religion. But afterwards, from solid reasons—as the commingling of Jew and Gentile, ere they had become Christians, and the numberless applicants for membership, for policy's sake—for the sake of extended wealth, fame, or power—then were limitations put upon this rule, and communicants were admitted only upon probation. But these and similar reasons do not exist to such extent at the present day—the worshippers in our Churches are now all Christians, nominal if not real Christians. And the communicant feels that he gains no other power by his profession than a true *moral* power—that of becoming a Christian not only in name, but in thought and in act. And such, we doubt not, was the meaning of the holy author of this Rite—thus universal was his invitation unto all who desired to unite in his commemoration. He meant not that man should arrogate unto himself his authority, and bid such alone commemorate who could subscribe to *his* particular creed. The Savior of the world dwelleth not in one temple rather than in another. Wherever a table is spread in his name—if in truth—there is Jesus. We may have indeed the sacramental emblems of his love carried about, as in the days of the Apostles, from house to house. We may partake of them in our own dwellings—in our own closets. And, if done in sincerity, Jesus is there. We find then no such exclusive right, in Scripture, or elsewhere, authorizing man to refuse the cup to a famishing disciple. And we would away with such inhuman bigotry.

Let us look next at the *evil effects* of such exclusion from the Communion Table. These are to be found in the small number of communicants—and in the many erroneous notions abroad respecting the Christian Ordinance; as that one must become indeed a saint, ere he can partake of it, wearing a more grave and sanctified demeanor—that it is, in short, the *end* rather than the means of Christian improvement. And hence, too, it is that its members are too often looked upon, as we have before remarked, as a society distinct from the rest of the world, with laws and sympathies of its own. They seem buried up in themselves, having a love and affection indeed for one another, but having little interchange of feeling with their fellow beings abroad. Such, we doubt not, is not unfrequently the feeling of the worshipper who lingers awhile behind the morning service, and looks down from the gallery upon the solemn ordinance below. He feels as though his fellow worshippers now stood distant from him, for they stand on holier ground. And perchance it may be that his idle thoughts are thus arrested. A ray of penitence breaks upon him; and purer resolves come stealing over him; and he would he might partake in this sanctifying ordinance. But he feels that there is a wide barrier which shuts him out—that his own unworthiness is too great—that the effort of profession, its form and obligation, is too great. And his holy thoughts and resolves flit away again like a morning dream. And thus is a well-meaning worshipper, we may say, *frightened* away from communion with his Lord. Thus is this Christian ordinance made cold and cheerless. Like unto its author, it is too often placed far off, kept at a distance, worthy indeed of all reverence, and gazed upon in all admiration and respect—but destitute of all claims to sympathy.

If then we would not arrogate to ourselves the rank of privileged disciples of Jesus, for our greater sanctity and purity—why not open our door unto all Christians. But you cannot do this in truth, you tell me, for this will be making the sacred ordinance too common. Habit, you say, will soon tyrannize here as in our other relations and pursuits, and detract much from its solemity and use. But, you might for a like reason abolish all religious service—shut up the doors of the sanctuary, and no longer pour forth the tribute of praise and prayer. But granting that habit has any such influence, it cannot be so great in reference to this particular ordinance, as it is only administered from month to month, and not from week to week. And then it is after such an interval—when the cares and vanities of life have pressed as an incubus upon the soul—the ordinance comes as an angel of mercy to bless and purify. Again, you object, that the ordinance will become too popular and *fashionable*—that the worldling will come to his Master's table with unclean lips, and unwashed hands. Perhaps an unwelcome guest may thus come. But he will come but once. He will not often. If his heart still remains cold and dead after the first influence of its hallowed associations, he will soon find himself an intruder and a stranger there. The looks and disposition of his associates—above all, his *conscience* will prompt him to depart. For then, if at no other period, it must speak in its thunder tones of rebuke. Too long is he thus *left alone* with it, and he must soon flee its company by withdrawal. But all sinners will not, we trust, thus be affected. Great good, we hold, as one of our chief arguments for the plan proposed, is thence to operate upon the sinner. There is, we must remember, in the Christian ordinance a redeeming efficacy, a spirit of regeneration there—something that will melt the most cold and obdurate heart. Nothing, we know of, is so solemnizing as this ordinance, if but with propriety administered. There is a sacred stillness breathing in the hour of Communion, which above all else must convince the disciple, that he is standing in none other than the house of God, and sitting at none other than the feet of Jesus. The sacred and time-hallowed associations of the ordinance—the solemn address of the Pastor—the precious memorials of a dying Lord, passed round from hand to hand, and from lip to lip—those stilly intervals when the heart holds silent converse with its God. All these must strike an awe into the gayest heart, bidding it recoil within itself, and bring its most hidden sins to light. Truly this is a season of regeneration. And again, too, will the sinner be profited by the examples of some pure and devout communicants among whom he may sit. Their characters will then have an influence upon him, which they would not otherwise have in the world—being lost mid its busy turmoils and pleasures. The very presence of these he honors, and who, he knows, are looking upon him with increased interest and affection—becomes to him a new stimulus to purity and virtue. They both feel their responsibilities of character—both he who exhibits, and he who follows the example—and thus a mutual benefit will arise. Or should there be any there for whom he has had no such feeling of respect—but against whom he may have breathed calumny or reproach—here in the band of fellowship and love he finds a burial place of such uncharitableness and malice. The *Pastor*, too, as well as his flock, will thus be benefited—by a new stimulus to purity of life, as such an increased responsibility would produce—and feels opened to himself a new door of usefulness. *Children*, too, will gather round. With tender and inquiring eye the child will look up to its parent, and ask what mean those holy rites? And thus the parent may be led to dwell with renewed interest upon the character of his Redeemer, as thus he unfolds its heavenly lineaments. And thus the child learns to lisp his Savior's love, and be again taken up by him in his arms, in the kingdom of Heaven.

Again, we often hear it remarked, that we abound not enough in *forms*, in our religious sevices, particularly in those of our own denomination—that the heart needs them as aids to its devotion. Now we think the complaint in a great degree true. We are too puritanic in this respect. And perhaps it would be better if we had more of ceremony in the services of the sanctuary. Now what more imposing and heart-touching ceremony can be desired than that of the Lord's Supper. Here we have it in its true newness and simplicity—to benefit and improve. Let us allow all to participate in its observance.

Thus have we striven to meet objections, and enumerate the advantages of an unrestricted commemoration of the Savior's death. Thus have we labored to show the propriety of admitting *all* Christians to the communion table of our common Lord. And we trust that it will not be said that we have thereby profaned this hallowed ordinance—that we have made it a resort of fashion; and popularity to be its only basis and inducement. Far, far, is such profanation from our mind. We honor the ordinance as the dearest memorial of a dearest friend. For it calls into exercise the holiest of affections, the purest of sympathies—the strongest of motives. And it is for these reasons that we would thus admit all to its embrace—making it thereby a school of Christian emulation and improvement. And such a desire, it seems to us, is the most natural one of the Christian heart; and the more consonant with the spirit of our Divine Teacher. For the more reverently we partake of this ordinance, and the more we manifest its spirit in our lives—the less *selfish* we feel; and the more desirous to become useful, and extend its privileges unto all about us. Let *all* then, we repeat, be permitted to gather around the holy altar of Jesus. Let the rich and the poor meet together there, for the Lord is the maker of them all. Let them take thence a coal, and kindle anew in their hearts the flame of Christian love. Let them there learn with pure lips to drink of the fruit of the vine—that hereafter they may drink it anew with Jesus in his Father's Kingdom.

A COMMUNICANT.

EDUCATION IN THE UNITED STATES.

The Rev. Andrew Reed, of London, in his late work on America, closes his remarks on the subject of education as follows:

'I think you cannot fail, my dear friend, to survey this brief report on the subject of education, whether collegiate or common, with admiration. And yet we have been told, in the face of all this evidence, with petulance and pride, that the Americans have no literature, and are not a literary people. Not literary! and yet they have done more for letters than any other people ever did in similar circumstances. Not literary! and yet they have made more extensive grants in favor of universal education than any other country. Not literary! and yet not only the common school, but the academy and the college, are travelling over the breadth of the land; and are sometimes found located in the desert, in anticipation of a race that shall be born. Not literary; and yet in the settled States, a fourth part of the people are at school; and in the State of New York alone, apart from all private seminaries, there are 9600 schools, sustained at a yearly expense of $1,126,482. Not literary! and yet there are in this new country fifteen universities, forty-six colleges, twenty-one medical schools, and twenty-one theological! Not literary! and yet they circulate seven hundred and fifty millions of newspapers in a year—this is twenty-five to our one; and all our best books commonly run through more and larger editions than they do at home.

'They have no literature, indeed! The fact is, they have all the literature that is possible to their age and circumstances; and as these advance, they will assuredly advance in the more abtruse and abstract sciences, till it shall be a bold thing for any to call themselves their peers. Their fidelity for the past is their security for the future. Meantime are not Newton and Locke, Bacon and Shakspeare as much theirs as ours? Would it be wisdom on their part to repudiate them, even if they had not an equal claim to them? Would it be wisdom in us to reproach them with tastes which do them honor, and to endeavor to separate them from community in our common republic of letters, which more than any thing may make two great nations, that are one in affinity, one in fact? For my part, I know of nothing more truly sublime than to see this people, in the infancy of their national existence, put forth such Herculean energy for the diffusion of universal knowledge and universal virtue. But prejudice has neither eyes nor ears.'

DEATH OF A SUNDAY SCHOOL PUPIL.

A very sudden and afflictive death occurred recently among the pupils of the Howard Sunday school. This pupil was present with her class on the first Sabbath in the year, attended the Chapel Services in the afternoon, and listened to a Sermon from the Text, 'The time is short.' Before a week had elapsed she was called from this world. The following is an extract from the Sermon preached on the Sabbath after her death by the Minister of the Chapel.

'Her sun has gone down, while it was yet day.'—Jer. xv. 9.

There are some, who are listening to me, whose minds have been filled with serious thoughts when assembled here this day—and who were awe-struck when they came up hither, to meet their teacher. At your side in the Sunday school, listening with you to religious instruction from that devoted friend, sat, a week since, your schoolmate, whose loss is so lamented. She now speaks eloquently to you, saying the time is short—and that one thing is needful. And as you recall her to mind, you can now see, how very short may be the one, and how important is the other.

Few places did she love more than the Sunday school, sometimes losing a meal that she might meet her teacher, and always making great effort to be with you. For two years, she has attended constantly, and on the last Sabbath in the year, one of the strongest impressions made upon the mind of her teacher was, her leaning forward, at the end of the seat, listening with earnest attention to the instruction she was imparting to the class! Instruction relating to that eternal world, where soon she was to dwell, and which was the last she would ever receive from that teacher! How solemn the thought—that 't was farewell instruction she was then receiving for eternity! How valuable she considered that instruction may be learned from a letter to her teacher the last month—in which, she says, 'I think the Sunday School is very interesting indeed, and I feel that I have been very much improved by it.'

The message, my young friends, I am now to bear to you, respecting one of your number, in the space of one short week, how sad, how affecting it is! She was with you in health then! she listened with you, and she hoped, as many perhaps now do, who hear me, that though time is short—yet with her it might be numbered at least by years! Alas! it was hardly numbered by days! We separated—two days after that, you could have seen her playing with the children in the family circle, who were fondly attached to her—three days after, a silent messenger entered that dwelling, and her suffering body was soon at rest in death. A fourth day saw sorrowing relatives assembled at her dwelling! A fifth, and we have come up hither to bring this solemn event before our minds, and learn a lesson of our frailty and mortality! Though we felt not her presence then—how keenly is her departure felt now! Though she was unnoticed by us then—how deeply is her absence mourned now! Though she was silent in our midst then—how eloquently does she speak to us from her silent tomb now! Oh, may it more forcibly remind us, that the time is short—and induce us, especially the young, now to prepare for their departure, for they know not how soon it may come! Delay it not—put it not off, I pray you, for while I have said unto you, this year ye may die, you can now see, that I can with truth adopt a shorter time, and say, ye know not but this month, this week, ye may die!—If it should be so, and the mandate from heaven go forth respecting you, 'Cut it down, why cumbereth it the ground,' are you prepared? Put this question home to your souls, and faithfully consider it in this season of your sorrow; for ye know not but 'your sun may go down, while it is yet day with you.'

'Tomorrow, if it e'er should come,
May waft you to the silent tomb;
Today is all that's in your power,
Now,—is the all-important hour.'

In view of this truth, my young friends, let me ask of you to be faithful in your domestic relations and religious duties, and be constant and punctual in your attendance at the Sunday school, and at this place of your devotions. Be faithful in these respects and your reward will be great. But, let others entice you away, and fill your minds with the foolish fashions—the idle customs of the world, and you will suffer—your loss will be great.

But why do I speak to you thus? Why thus counsel and advise? Oh! look upon your teacher,—look upon those, who go up, so faithfully each Sabbath to that happy spot—why do they plead? Why thus instruct? They plead for your soul's salvation—they instruct for eternity! And why do I thus exhort you when here—why persuade? it is that with them, I may join in making you religious beings—pious, youthful Christians! Not that we may see you, simply conforming outwardly to the laws of the world, but that ye may be transformed, by the renewing of your minds, to do that, which will be acceptable, and well pleasing in the sight of God, and of your Savior. We wish, and our heart's desire, and prayer to God is, to instill into your minds, and implant deeply there, true religious principle. We would have love to God—love to Christ reigning supreme in you.

And may this event, which comes home so painfully to your hearts, be so sanctified, that it may induce you and your schoolmates, to seek this pearl of great price—to have engrafted in your souls, deep religious principle—true piety and love. And soon may your teachers see you growing in every Christian grace—and coming up hither, drawn by the cords of love to your Savior, sitting around the table here spread—in commemoration of his dying love—in compliance with his last request, 'This do in remembrance of me.'

There is one trait in our young departed sister, to which I cannot but allude, as I know there are some here, that it is my privilege to address, who fill the important station which she held in one family for over two years. She was regarded by her employers with esteem, for her fidelity to the children committed to her care. They had perfect confidence in her—she could be trusted with any thing, and they felt safe in leaving those who were dear to them in her care. In return, she enjoyed the sweet satisfaction of witnessing the love of the children towards her, and receiving the kind regard and esteem of the whole family; and, I cannot but add, that the true christian spirit of love, kindness, and attention, exhibited by the heads of that family, was a high eulogium on the deceased—which must have come home to the hearts of relatives, and could not but call forth the warmest emotions of gratitude, in those who witnessed it, and awaken the hope and prayer that it may be widely seen and exemplified among many families in this community. It is such love as this that soon makes all the members of a family interested in each other's welfare, and binds hearts together, and by this mutual kindness in both, awakens the desire to serve each other at all times, and in all ways, and finds them dwelling together *for years* in harmony and love. Young women! let me urge upon you to be faithful to the trust reposed in you, and, believe me, your reward will be great. The kind word spoken in your favor will be of immense benefit, and if you are faithful, you will now make friends, who in the future seasons of sorrow and trouble that await you, will not then forget nor forsake you, indebted as they will feel themselves to be to you, for your kindness. And should your sun go down, while it is yet day with you—the last token of respect they will pay to you will be long remembered with affection by relatives, and be a strong and delightful testimony to your worth and importance in the family circle, and the gratitude with which your fidelity is remembered.

While upon this topic. I cannot but say, if there is any thing I would have you remember, as coming from one who is your friend, from this sacred desk, it is, never consider your situation a low, or degrading one. Never think this. It is an honorable station, and, rely upon it, its duties well and faithfully performed, will ever bring to you the marked respect and due acknowledgment of every virtuous mind, and of every christian, whose respect and esteem you would regard; which respect and esteem will be of more value to you, than any language I can present, can fully express. The sphere of duty assigned you, remember, is of God's appointment. Humble as you may think the employments of that sphere, since He has appointed it, you should regard their performance as the way of pleasantness and the path of peace. It is not situation that creates greatness—but the faithful manner in which its duties are discharged. If one situation be more favorable to virtue, I am inclined to think, I should rather look for it in the humbler, than in the loftier ranks of society. The highest acts of beneficence, the noblest deeds, may be performed in the humblest, lowliest dwelling. Few, my young friends, can confer a greater blessing on society, than in promoting and exhibiting a well ordered and well principled family, and few benefactions cost more exertion, more disinterestedness, more self-denial than this. Inasmuch, then, as you may accomplish this in a great degree, remember your sphere of action is unspeakably important, and may be made to abound in great excellencies of character and deeds of benevolence. Oh! there too, in the sphere of your domestic duties, you may be growing in virtue and grace. Every day and every week, you may subdue your temper, sweeten your disposition, elevate your character, spiritualize your affections, crucify self, and exalt your maker. Tell me, my young friends, if this be so, in what holier work you would engage—what higher station you would hold in the scale of being! Whatever your situation in life may be, remember, if you are but faithful unto death, your reward will be a crown of life.

THE LAW OF HONOR.

Extract from a Discourse occasioned by the recent duel in Washington. By Henry Ware, Jr.

The word Honor, in its original idea, signifies respect, or praise. It is that tribute of good opinion, which attends a character thought to be commendable. It is the external expression of the respect which is conceived to be due. Thus the Apostle says, 'Honor all men;' show them that respect, which, as partakers of human nature, belongs to them. 'Honor the king;' show him that respect, which, as holding such a position in society, is due to him. 'Honor is not seemly for a fool;' it is not suitable to pay respect to an individual of this description. Such was the original application of the word,—the expression of that respect which is due to character or station. Now, to deserve and receive such a testimony is one of the strongest desires of man; and hence, by an easy transition, the word came to be applied to the sense of desert or of character in the individual judged, as well as in him that judges; and he is called a man of honor, who is alive to this sense of character and conducts himself consistently with it. Perceiving desert in another, we pay him honor; perceiving it in himself, he claims honor.

Hence, as only real desert should receive the homage of respect, the man of true honor is the man of real desert; the man, who has this sense of character because he is conscious that his integrity of purpose and uprightness of life give him a claim to the honor which is always rendered to such a character; who cannot be guilty of a wrong or an unkind action, because he would thereby in his own eyes,—no matter how it might be in the eyes of others,—in his own eyes, he would forfeit that high claim. He cares less for the judgment which men actually pass upon him, than for that which he knows they ought to pass. His sense of honor is sense of desert, rather than desire of reputation.

Proceeding from this origin, it will appear, that the characteristic ideas comprised in the sentiment of honor are, *self respect and respect for others*. When we say, that one is 'a man of honor,' in preference to calling him 'a man of integrity or virtue,' it is because our attention is particularly drawn to these traits; he is distinguished for his self-respect and his respect for other men.

Such a character is marked by generosity and manliness. The idea of meanness is especially excluded. It is inconsistent with self-respect. A proper self-respect cannot be mean; it cannot endure the consciousness of concealment; it cannot bear the consciousness of obliquity in purpose, selfishness in motive, or unfairness even in thought; and, while it stands so far on its rights as to expect and claim from others a decorous and respectful demeanor, it is yet more scrupulous to render it to them. Such a man, valuing himself on the dignity of his nature, which others have in common with himself, conducts himself toward them as he desires that others should do toward him, in the spirit of the Apostolic injunction, 'Honor all men.' He thinks himself less disgraced by its omission on their part, than on his own. He is rather ready to defer to others, agreeably to the other injunction, 'In honor preferring one another.' He yields, in this spirit of mutual respect, he yields something to his fellows beyond what he thinks it necessary to insist on receiving. It is thus a generous spirit; it always consults the feelings of others; desires their happiness, guards their reputation; shuns wrong toward any one as the first disgrace; strives for right as the chief honor.

Taken in this sense, the sentiment in question is a suitable one for man, and seems to have been designed in his constitution as one of the guardians of his virtue. When thus enlisted on the side of right, it becomes a high instinct, prompting to spontaneous rectitude, and causing an intuitive shrinking from whatever is unworthy and base. It contradicts no law of man, and is in harmony with the law of God.

But at the same time, from its intimate connexion with what is personal in interest and feeling, it is greatly exposed to degenerate into a false and misguiding sentiment. And so it has in fact happened. Connecting itself with the notions of character which prevail by chance in the community, rather than with the rule of right and of God, it has erected a false standard of estimate, and kindled a light that leads astray.

The process is something like this. The character of a man of honor is so valuable, that every one would willingly be thought to possess it; no man can bear to be thought destitute of it. Therefore it becomes important, that they who have it should not contrive to appear to have it; and hence a multitude of fictitious forms are invented, by means of which it may appear to be attributed to those to whom it cannot be justly ascribed. One would think the resort a pitiful one, but it is found to answer its purpose. The appearance passes for the reality, the name for the thing, the form for the substance; hereby credit is saved, and society moves on satisfied with the plausible deception. Thus Honor comes to bear the same relation to Virtue, that politeness does to kindness; it is its representative; it keeps up the form and pretension when the principal is absent; and, for all the ordinary purposes of the superficial social system of the world, it is accounted quite as good as that which it stands for. When there is no real sympathy or goodwill, Politeness takes its place, and keeps all smooth by its bland hypocrisy of manners; and where there is no real Virtue, Honor takes its place, and makes all look fair by its plausible outside of decorum.

This then is the first objectionable trait in the world's law of Honor, as a rule of life; *it is deceptive and superficial*; it is a thing of appearance only, and not a reality. And from this, the descent is natural and easy, down to its next ill quality. Setting the value which it does on appearance, it finds the object of right gained, by seeming to be right; then the heinousness of wrong may be avoided by concealing the wrong. The man has learned to act, not with a view to doing right, but with a view to reputation,—sometimes even for the appearance of having the reputation. If he secures this, he has gained his end. This he may secure by hiding from view whatever would put it to hazard; and so he allows himself in any private vices, yet retains his name. His name does not depend on what he is, but on what he seems; he takes care to seem right, and is what he pleases to be. Thus he lives a life of infidelity to his domestic relations; but accounts it no ill, so long as it is not known; nay, though it perchance be known, so long as he is notwithstanding treated with respect. He is capable of deceit and falsehood; yet is not any the less self-complacent in his delicate sense of honor, provided no one calls him a liar. Then indeed he starts up in proud self-defence; he feels the stain like a wound; the imputation is dishonorable;—but the stain itself was not dishonorable so long as it was not remarked upon.

Thus it appears that a man of worldly honor may be guilty of a certain degree of baseness and crime without inconsistency and without compunction, if he have but the skill to keep it from being known. It is not wonderful that it should soon follow from this, that he may be guilty of certain sorts of baseness and crime *openly*, and yet not forfeit his reputation. And such is the fact. One may be a gambler to a certain extent, and actually ruin a friend and drive him to despair,—yet no impeachment of his honor. He may be unprincipled in his expenditures, so that the poor whom he employs shall be unable to obtain of him their just dues; he may revel in luxury, while defrauding the mechanics and tradesmen on whose ingenuity and toil he lives,—yet no impeachment of his honor. He may be a known debauchee, trampling on the most sacred rights and affections of his own home; he may, by a process of deliberate, heartless cunning and fraud, bring down a humble beauty to hopeless disgrace and misery; he may be, on a very trivial offence, the murderer of his friend;—yet not one, nor all of these crimes, accompanied as they are with what is mean and base, takes from him his claim to be treated as a man of honor. He is treated as such. We could name the name of more than one such man, who is allowed to walk abroad in society, to mingle in its high circles, to hold a place among its high officers. Strip off his factitious mantle, and the mind regards him with loathing. Put his mantle on again,—and he is a man of honor!

The spirit of worldly Honor is thus evidently characterized by *selfishness*. Its fundamental idea is a reference to what the world will think of me; *my* reputation, *my* standing,—how are they affected? what will secure them in the eyes of the world? Everything must give way to this paramount consideration. I must secure my own good name among those with whom I move, *come what may*. It is amazing what deeds are done in consequence! In the great world, the peace of families is violated, the confidence of those most loved is abused, and the interests one had sworn to support are abandoned. In lesser circles,—in a college, for instance,—the same principle leads a young man headlong to do what the spirit of his companions demands of him,—though he knows, that it is against the judgment of the friends and patrons whom he loves and depends upon, and will go nigh to break the heart of those who gave him birth. These considerations he learns to despise. So intensely selfish is this principle! sacrificing every thing else to its own morbid craving for the good opinion of the circle with which one chances to be connected.

It is equally distinguished for its *jealousy*. Selfishness is always jealous. It cannot have any thing of sincere and generous confidence in others. The man whose rule of life is, to refer every thing to its bearing on his own reputation, to weigh all the words and looks of other men with a view to discover whether they sufficiently acknowledge his claims to consideration, acquires thereby an unreasonable sensitiveness of feeling, nourishes an uneasy spirit of jealous suspicion, is annoyed by slight causes, and offended by trifling inadvertences. Instances of this are familiar in the history of society, and have furnished abundant materials for the derision of the satirist. But ridicule is too light a weapon for what works so much woe. This wretched temper, uniting with the pernicious principle we are speaking of, impels to action. The passage is direct from Jealousy to Revenge. In the moral code of Honor, Revenge is a great virtue. It is the noblest achievement of a man, when offended punctilio is writhing under the wound of a word. Philosophers and moralists speak of revenge as a crime. The laws of God and of man forbid it

as such. Civilization, as it has gained sway over man in its beneficent progress, has caused it to decline from use like other practices of a savage life. But, in the code of honor, it still holds its place as a virtue. The law may punish the greater offences; kind feeling, philosophy and religion may forgive the less. But Honor prohibits forgiveness. It demands revenge. The offence may be real only to the diseased sensibility of excited jealousy; but its punishment must be actual and signal. It is decreed in letters of blood. This is the only system of social economy from which the growing refinement of the world has expunged no portion of its sanguinary code.

Thus jealous and revengeful, it is not surprising that the system in question should be *despotic* also. Such tempers are always so. It rules with arbitrary, inexorable, uncompromising sway. It allows no wavering no relenting, no appeal. The slave is not more entirely deprived of his right over his own limbs and labor, than the devotee of Honor is deprived of a right to his own judgment in all things within her province. The Inquisition was not more inexorable to its victims, than is the court of Honor to him who stands within its jurisdiction. He may have serious doubts respecting the morality of the course demanded of him; his more generous feelings, his conscience, his sense of responsibility to God, his obligations to those he loves, his dread of crime,—all may plead with him. But he is compelled to silence their affectionate and monitory appeals, and is led pinioned and blindfolded to the end. He bears no ill-will to any one; he is sensible of no wrong, he has designed no wrong, he knows revenge to be a sin, and he starts from bloodshed as a crime. But of what avail these better suggestions of his heart, these virtuous sympathies, this reviving sense of right, this awakened thought of God? He is in the hands of the ministers of Honor, and they allow him no retreat. He must go on by that rule which he has adopted. The terrors of disgrace and ruin await him if he draw back. And thus, willing or unwilling,—like a victim to the sacrifice,—he is led out and immolated on the altar at which he had been proud to worship.

This is the consummation to which the system leads. The Duel is its tribunal and its place of execution. Worthy close of the progress we have described! It is fit, that what began in meanness should issue in blood. It is consistent, that the end should be in an act, which no sophistry has yet been able to take away from under the definition of murder;—an act, which is distinguished from most of the murders punished by the hangman, only by a greater share of that deliberate preparation and cool purpose of mind, which go to make up the very definition and aggravate the guilt of that act;—distinguished from assassination, mainly, by the circumstance that the assassin does not expose his own life,—as if, by exposing two lives, I diminished the guiltiness of destroying one!—as if, by purposing both murder and suicide, I escaped the sin of either! A practice, also, which has been denounced by all governments in modern times; which lies under the ban of express law in nearly every nation; and which, after this exposure of its folly and wickedness, is able to offer in its defence no better a plea than that of custom and a certain traditionary sense of honor;—a plea so poor, that the Emperor Frederic the Great said, 'I DESPISE the arguments of those who seek to justify it.' That man of military science, than whom none can be named having better claim to decide such a question, was willing to pass upon the system the stigma of *cowardliness*; thus taking from it its favorite plume of pride. And well he might. For it makes the great restraint on human conduct to be Fear. It binds men to observe the forms of mutual respect by an appeal to their fears. It does not say, Avoid to ill treat and defame, because it is wrong; but, because you will put yourself in peril of a challenge; and then it drives its disciple to the field, not by a persuasion that it is right, but by a fear of disgrace. Hence, it is not surprising, that some of the most punctilious observers of decorum in certain circles, should be regardless of it in others, and even become insolent toward those from whom they do not fear the chastisement of blood,—sometimes even toward individuals of that sex, which is privileged to be exempt from the most distant hint of insult. And, when this is observed, we ask, what better can be expected of a rule, which builds, not on principle, but on fear? which assumes to make gentlemen and men of honor through the agency of the same low motive by which the slave is driven to his task?

And this system of selfishness, tyranny, and cowardice presumes to take precedence, among rational men, of the statutes of the commonwealth and the law of God!

HOW TO REACH GREAT MEN.

The following letter from Dr Samuel Mather to Governor Hancock, has not until now, we believe, appeared in print.—*Transcript.*

Boston, Feb. 19th, 1785. My dear and honored Sir: As I had a most sincere regard and affection for your gracious father and grandfather, who, as I had reason to think, had no small respect for me, you have had a right and title, as it were by inheritance, to my real and great affection and regard. It was therefore a great comfort to me, when I found that you had warmly espoused the cause of your country, and gave your assistance in various ways to promote its interests and to secure its independence and freedom. And when, by the blessing of heaven on the American councils and arms, we had obtained a free government; it was a great satisfaction to me, that, by the suffrages of the people, you was constituted our political head and ruler. And it has given me pleasure, that you have behaved so well during the time of your administration. And now, as from your bodily weakness, you have asked a discharge from the public affairs and burdens, I congratulate you on this occasion; for I think, that you have showed great discretion: and you have honored yourself in my estimation. I have wondered, how you could bear the weight of public affairs, when you have been so much afflicted with bodily disorders. And I am glad, that you have released yourself from the management of them. You may now expect to receive considerable advantages by your retirement from public business. For now you may more easily attend to your private affairs; you may enjoy yourself and your friends more comfortably, and you may more thoroughly employ yourself about your best concerns and interests. When I was one day with your uncle at his house, now yours, and he had been showing me his accommodations both within doors and out of doors, I begged leave of him to tell a story, that I had taken from a funeral sermon of Mr Calamy's, preached above a hundred years ago on the death of the Earl of Newcastle. The preacher relates, that the Earl one day took one of his neighbors, a plain, honest countryman, along with him, showed him his grand stables and his magnificent house. And, upon his doing this, the earl asked his honest neighbor, what he thought of the things seen by him? The plain peasant looked him in the face, and replied, 'My Lord, I think, that, if your Lordship does not go to heaven, when you die, you will be a great loser.' And, according to Mr Calamy's relation this speech made a great impression on the earl and was of great service to him. Upon giving this account to your uncle, he was pleased to say to me, 'Sir, it is a good story; I thank you for it.' And, as I flattered myself, that the recitation of it might be acceptable to you, I have ventured to rehearse it. As you have already had the honors of your country, you cannot now but look on yourself as a candidate for glory, honor and immortality. And I trust, that it will be your continued and earnest desire and endeavor to gain and secure these to yourself by following the evangelical directions, with which you are well acquainted. I commend you and your family to the special guidance, protection and blessing of the universal parent; wishing, that your last days and comforts may be your best ones; and am, with cordial esteem and affection, my dear and honored Sir, your most faithful and affectionate friend and humble servant in the Lord,

SAMUEL MATHER.

GOVERNOR HANCOCK.

FOR THE REGISTER AND OBSERVER.

EXTRACT FROM THE MSS. OF A DECEASED CLERGYMAN.

'Forgiveness of an enemy,' says an acute observer of human nature, 'whether penitent or impenitent, and deserving well by kind offices, may arise from a certain bravery or greatness of mind, rather than from pure charity. For when a man perceives virtue to flow from himself, it is possible he may be puffed up, and take contentment rather in the fruit of his own virtue, than in the good of his fellow creature. But if an evil overtake his enemy from any other source than himself; and he, in the inward motions of his heart, does no ways insult, (exult?) as though the days of right and revenge were at last come;—if he is really grieved and compassionate,—this I interpret to be the height and exaltation of Christian charity.'

There is certainly much truth, as well as ingenuity in this observation. The author of it was well acquainted with the human heart. From a greatness of mind we may forgive. And from a certain bravery we may do good to them who hate us. The world is generally acquainted with this heroism, and we have our reward. But the recesses of the heart are concealed from the public view. Our fellow men know what is transacted there. And therefore if we 'rejoice not at the destruction of an enemy, nor lift up ourselves when evil overtakes him'—if we do not secretly enjoy his mortification and adversity, it is a proof that we possess the amiable temper of our Lord. Such generous feelings do not flow from mere pride and ostentation, but are excited by the genuine charity of the Gospel. No degree of charity is so noble and excellent as this, and to none is it more difficult to attain. Could the truth be known, it might be made to appear that in none were Christians in general, more deficient. Let every man examine his heart, and he will be astonished to find how many little and unworthy passions triumph there. He will be mortified to perceive how often he offends against the great law of charity;—how little he is attracted by the example of Jesus Christ, and how much less he has imbibed the true spirit of his religion. We are often greatly deceived in ourselves. We know not what manner of spirit we are of. It is easy indeed to expatiate upon this most excellent of all the Christian graces; but the difficulty is to display it in our temper, language and behavior, when injured by the unthinking or malicious. Where we fail is, in exercising this heavenly spirit on all proper occasions. No man, who pays any regard to appearances, will *profess* himself *inexorable*; but is he sure never to *feel* so? Is he conscious that no root of bitterness is in his *heart?* Can he extend his hand to his *worst enemy*—partake of his sorrow, and mourn for his ruin? Can he appeal to the great Searcher of hearts, that he never looks with an unpitying eye upon the object, who most injures him, or secretly enjoys his adversity? If he can, he has made great attainments in the Christian character and has been singularly successful in the imitation of his Savior.

And what a dignity there is in such generous sentiments! How noble is a steady course of life conformable to them! Who is the truly great and good man—who is the real hero? Not he, who conquers a city, but he who conquers the pride and illiberal passions of his own heart. He that can forgive an injury, can do good to them who hate him, and pray for those, who have no sense of the wrong they have done and no disposition to repair it. He, in short, who 'has not suffered his mouth to sin, by wishing a curse to the soul of his enemy,' but has ever rejoiced with him in his prosperity, and been grieved when anguish and misery came upon him. This is the most noble and dignified character a man can sustain. He is the true Hero—and the true Christian. We may speak with the tongue of men and angels, but it will profit us nothing, while destitute of this most noble of all Christian graces. We may have the zeal of martyrs, and a perfect acquaintance with all mysteries and all knowledge, yet neither will this procure us the approbation of our Judge, while we possess not this heavenly temper. Pure and exalted charity is our brightest ornament in this world,—it will yield the last scenes of this transitory life;—and we shall never fall, if, in addition to a *genuine* faith in Jesus Christ, we can say, 'I have not rejoiced at the destruction of him that hated me; nor lifted up myself when evil found him.'

PERIODICAL LITERATURE.—The monthly issue of periodical literature from London is unequalled by any similar commercial operation in Europe. 236 monthly periodical works are sent out on the last day of each month to every corner of the United Kingdom, from Paternoster-row. There are also 34 periodical works published quarterly, making a total of 270. A bookseller, who has been many years conversant with the industry of the great literary hive of London on magazine day, makes the following computations: The periodical works sold on the last day of the month amount to 500,000 copies. The amount of cash expended in the purchase of these 500,000 copies is 25,000*l.* The parcels despatched into the country, of which very few remain over the day, are 2000.

CHRISTIAN REGISTER.

BOSTON, MARCH 24, 1838.

CARLYLEANA.

While reading the various works of Thomas Carlyle, we have marked all the passages which have appeared to us as peculiarly striking—some for their eloquence, some for their wit, some for their eccentricity, some for their poetry, some for their noble moral tone, and some for their pungent moral satire.

It has occurred to us that some of these selections—we dare not of our own judgment say '*beauties*'—would be interesting to the Readers of the Register; many of whom are not familiar with his writings; some of whom perhaps are prejudiced against him without sufficient acquaintance with his style and sentiments; and not a few of whom, we are sure, have imbibed such a relish for his works as to enjoy a reperusal of their most characteristic passages, aye, even if they were repeated till they should become familiar as household words.

We feel confident that very many noble and piquant selections might be made from his works, which, when thus taken out from the mass of idioms, and oddities, and, to many, hardly intelligible allusions—in the midst of which they lie, in the original, entirely buried from a large class of readers—would command the admiration of all sensible men, be extensively instrumental of rich moral results, and materially contribute to the treasures of sterling thought that circulate in the reading and reflecting community.

Without further preface then, we commence publishing our selections. If they take with our Readers, we shall continue them, weekly. If they are unpalatable to our friends, we shall withold them at a moment's warning, only regreting that all cannot enjoy what to ourself, is a rich and continual feast. Andyet we have a strong faith that we shall not be required soon to desist—but rather be the humble instrument of introducing Mr Carlyle to some who will be evermore among his fastest friends.

For one we like him *in parts*; and so taken, none can dislike him.

Reader, have you ever drawn aside the curtain of a sinner's death-bed? If you have, you will not need that we should tell you that the following is a true and striking picture of the awful reality that is shrouded behind it. If you have not, it will do you good service to ponder upon Mr Carlyle's sketch, which is not a *fancy* sketch of the

DEATH OF LOUIS XV.

Frightful to all men is Death; from of old named King of Terrors. Our little compact home of an Existence, where we dwelt complaining, yet as in a home, is passing, in dark agonies, into an Unknown of Separation, Foreignness, unconditioned Possibility. The Heathen Emperor asks of his soul: Into what places art thou now departing? The Catholic King must answer: To the Judgment-bar of the Most High God! Yes, it is a summing up of Life; a final settling, and giving in, the 'account of the deeds done in the body:' they are done now; and lie there unalterable, and do bear their fruits, long as Eternity shall last.

Louis XV. had always the kinghest abhorrence of Death. Unlike that praying Duke of Orleans, *Egalite's* grandfather,—for indeed several of them had a touch of madness,—who honestly believed that there was no Death! He, if the Court Newsmen can be believed, started up, once on a time, glowing with sulphurous contempt and indignation on his poor Secretary, who had stumbled on the words, *feu roi d'Espagne* (the late King of Spain:) '*Feu roi, Monsieur?*'—'Monseigneur,' hastily answered the trembling but adroit man of business, '*c'est un titre qu'ils prennent* ('tis a title they take).' Louis, we say, was not so happy; but he did what he could. He would not suffer Death to be spoken of; avoided the sight of churchyards, funereal monuments, and whatsoever could bring it to mind. It is the resource of the Ostrich; who hard hunted, sticks his foolish head in the ground, and would fain forget that his foolish unseeing body is not unseen too. Or sometimes, with a spasmodic antagonism, significant of the same thing, and of more, he *would* go; or stopping his court carriages, would send into churchyards, and ask 'how many new graves there were to day,' though it gave his poor Pompadour the disagreeablest qualms. We can figure the thought of Louis, that day, when, all royally caparisoned for hunting, he met, at some sudden turning in the Wood of Senart, a ragged Peasant with a coffin; 'For whom?'—'For whom?'—It was for a poor brother slave, whom majesty had sometimes noticed slaving in those quarters; 'What did he die of?'—'Of hunger;'—the King gave his steed the spur.

But figure his thought when death is now clutching at his own heart-strings; unlooked for, inexorable! Yes, poor Louis, Death has found thee. No palace walls or life-guards, gorgeous tapestries or gilt buckram of stiffest ceremonial could keep him out; but he is here, here at thy very life-breath, and will extinguish it. Thou, whose whole existence hitherto was a chimera and scenic show, at length becomest a reality; sumptuous Versailles bursts asunder, like a Dream, into void Immensity; Time is done, and all the scaffolding of Time falls wrecked with hideous clangor round thy soul: the pale Kingdoms yawn open; there must thou enter, naked, all unking'd, and await what is appointed thee! Unhappy man, there as thou turnest, in dull agony, on thy bed of weariness, what a thought is thine! Purgatory and Hell-fire, now all too possible, in the prospect: in the retrospect,—alas, what thing didst thou do that were not better undone; what mortal didst thou generously help; what sorrow hadst thou mercy on? Do the 'five hundred thousand' ghosts, who sunk shamefully on so many battle fields from Rossbach to Quebec, that thy Harlot might take revenge for an epigram,—crowd round thee in this hour? Thy foul Harem; the curses of mothers, the tears and infamy of daughters? Miserable man! thou 'hast done evil as thou couldst:' thy whole existence seems one hideous abortion and mistake of Nature; the use and meaning of thee not yet known. Wert thou a fabulous Griffin, *devouring* the works of men; daily dragging virgins to thy cave:—clad also in scales that no spear would pierce: no spear but Death's? A Griffin not fabulous but real! Frightful, O Louis, seem these moments for thee.—We will pry no further into the horrors of a sinner's deathbed.

And yet let no meanest man lay flattering unction to his soul. Louis was a Ruler; but art not thou also one? His wide France, look at it from the Fixed Stars (themselves not yet Infinitude,) is no wider than thy narrow brick-field, where thou too didst faithfully, or didst unfaithfully. Man, 'Symbol of Eternity imprisoned into Time!' it is not thy works, which are all mortal, infinitely little, and the greatest no greater than the least, but only the Spirit thou workest in, that can have worth or continuance.

AN ODD TRACT.

We insert the following merely as a matter of curiosity. As a matter of taste, it is to us almost intolerable. It is from a *London Religious Tract.* Such things *may* answer a good purpose in attracting the attention of a certain class of minds—and yet we are by no means convinced that they do not work considerable more harm than good.

In one view of it, however, this tract is worthy of a moment's notice—and that is, as being a very tolerable hit at the flaming and grandiloquent *Theatrical Notices* which occupy a conspicuous place in so many newspapers, and stare folks in the face at all the corners of the streets; as if the scenic representations to which they invited attention, were the grandest and the most important, and most wonderful sights and occasions in the Universe. And indeed, they do seem to fill the heads of not a few of the Pilgrims to eternity, to the exclusion of all sublimer interests, and of all curiosity concerning the glorious realities that are to be revealed. And such persons as these, the writer of the Tract probably hoped to impress with at least a transient solemn thought, by translating the language of Scripture into the style of their *theatrical Gospel*, and by grouping the grand imagery of the sacred writers after the fashion of the bills of modern dramatic entertainments.

BY COMMAND OF
THE KING OF KINGS,
And
At the *Desire* of all who *love* HIS *appearing*,
2 *Tim.* iv. 8. *Tit.* ii. 13.

AT
THE THEATRE OF THE UNIVERSE,
ON THE EVE OF TIME.
Rev. x. 6, 7. Dan. xii. 13.
Will be performed
THE GREAT ASSIZE:
OR, DAY OF JUDGMENT.

The Scenery which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception.—There will be a just Representation of ALL THE INHABITANTS OF THE WORLD, in their various and proper Colors; and their *Customs* and *Manners* will be so exactly and minutely delineated, that the *most secret* THOUGHT will be discovered.

For God shall bring every Work into JUDGMENT, with every secret Thing, whether it be Good, or whether it be Evil,—Eccles. xii. 14.

This Theatre will be laid out after a new Plan, and will consist of *Pit* and *Gallery* only; and, contrary to all others, the Gallery is fitted up for the reception of the People of high (*or heavenly*) Birth; and the Pit for those of low (*or earthly*) Rank. N. B. The Gallery is very spacious, and the Pit *without Bottom.*—Rev. ix. 12. xix. 20.

To prevent inconvenience, there are *separate doors* for admitting the company; and they are so different, that none can mistake that are not wilfully BLIND. The door which opens into the Gallery is very *narrow*, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. But the door that gives entrance into the Pit is very *wide*, and very commodious; which causes so many to flock to it, that it is generally crowded.—Matt. vii. 13, 14. N. B. The *strait* door leads towards the Right hand, and the *broad* one to the Left.—Matt. vii. 13. xxv. 33.

It will be in vain for one in a tinselled Coat and borrowed Language, to personate one of high Birth, in order to get admittance into the upper Places, for there is ONE of wonderful and deep Penetration, who will search and examine every Individual; andthose who cannot pronounce *Shibboleth* in the Language of *Canaan*, or who have not received a *white Stone* or *new Name*, or cannot prove a clear Title to a Portion of the Land of Promise, must be turned in at the Left-hand door.—Ps. ix. 17. Heb. iii. 17 to 19.

THE PRINCIPAL PERFORMERS
Are described in 1 Thess. iv. 16. 2 Thess. i. 7, 8, 9. Matt. xxiv. 30, 31, xxv. 31, 32. Daniel vii. 9, 10. Jude 14, 15. Rev. xx. 12 to 15, &c. But as there are some People much better acquainted with the contents of a Play Bill than the word of God, it may not be amiss to transcribe a verse or two for their perusal.

'The Lord Jesus Christ shall be revealed from Heaven with his Mighty Angels in flaming fire, taking vengeance on them that obey not the Gospel' but 'to be glorified in his Saints.' A fiery Stream issued and came forth from before him: A thousand thousand ministered unto him, and ten thousand times ten thousand stood before Him. The Judgment was set, and the Books were opened; and whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

Act I. of this GRAND AND SOLEMN PERFORMANCE will be opened by an Arch-Angel, with the Trump of God, *The Trumpet shall sound, and the Dead shall be raised.*—1 Cor. xv. 52.

Act II. will be a procession of Saints in White, with Golden Harps, accompanied with shouts of Joy, and Songs of Praise.—Rev. xiv. 2, 3.

Act III. will be an assemblage of all the *Unregenerate.*—The MUSIC will consist chiefly of Cries; accompanied with Weeping, Wailing, Mourning, Lamentation, and Woe.—Luke xiii. 28. Mat. xii. 49, 50. Rev. i. 7. Ezek. ii. 10.

To conclude with a
Sublime Oration by the Son of God,

As it is written in the 25th of Mat. from the 34th Verse to the end of the Chapter.—But for the sake of those who seldom read the Scriptures, I shall here transcribe two Verses:

'Then shall the King say to them on his right hand, Come, ye blessed of my Fathers, inherit the Kingdom prepared for you from the Foundation of the World; then shall he also say to them on his Left hand, depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.'

After which the CURTAIN will drop—

Thus will I do unto thee, O Israel: and because I will do thus unto thee, prepare to meet thy God, O Israel.—Amos, iv. 12.

TICKETS for the *Pit*, at the easy purchase of following the vain Pomps and Vanity of the Fashionable World, and the desires and amusements of the Flesh. To be had at every Flesh-pleasing assembly.—*If ye live after the flesh ye shall die.* Rom. viii. 13.

TICKETS for the *Gallery*, at no less Rate than being *Converted, Forsaking all, Denying self, Taking up the Cross*, and *Following* CHRIST *in the Regeneration.* To be had no where but in the WORD OF GOD, and where that WORD appoints.—*He that hath Ears to hear let him hear. And be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.*—Mat. xi.

N.B. No Money will be taken at the Door.

Watch therefore; be ye also ready; for in such an hour as ye think not the Son of Man cometh.

FOR THE REGISTER AND OBSERVER.

PEACE LECTURES AT THE ODEON.

Mr Editor,—I designed to give you in their order a sketch of the three last lectures on Peace at the Odeon; but I found it impossible to do them any justice, without a notice too extended for your columns.

AMASA WALKER, Esq., delivered the fifth lecture, and discussed *the practicability of abolishing the custom of war by the influence of public opinion.*

He commenced with some just and forcible remarks on the calamities of war as the master-evil of the world, and then proceeded to mention some circumstances of the age favorable to efforts for the entire abolition of this custom.

He glanced at the striking change, and the growing power of public opinion;—at the fast increasing disposition of all civilized nations, to settle their disputes on the principle of amicable reference;—at the practicability of a Congress of Nations, which would supersede most, if not all wars in Christendom.

Mr Walker next met some objections to *entire* abstinence from war, and quoted the cases of Pennsylvania for the seventy years of her pacific policy, and of the Quakers and Moravians in Ireland during the ferocious rebellion of 1798, to illustrate the safety of the *strictest* principles of peace.

Mr Walker closed by drawing encouragement for the friends of peace from modern efforts in the cause, sketching particularly those of Worcester, and from the great variety of influences now at work through the world to hasten its entire and perpetual pacification.

WILLIAM LADD, Esq., the present Coryphæus of the cause, gave, on the first Monday in this month, the sixth lecture in the course on *a Congress of Nations.* It was in his own style, familiar, sprightly, curious, full of amusing anecdotes. I cannot give you even a birdseye view of such a performance; but I will point you to its landmarks of thought.

Mr Ladd first stated the main object of the proposed Congress, the permanent peace of the civilized world. He next gave a long series of facts and arguments to show the practicability of such a tribunal; a point very fully and very ably illustrated. He then reviewed the history of similar tribunals or confederacies—the Amphyctyonic Council in Greece, 1497 before Christ, the Achean League, the Hanseatic League of towns on the Rhine, the Diet of Switzerland, &c. He said the principle had already been put to the test in modern times; for there have been since the peace of Westphalia in the 17th century no less than fifty Congresses; an average of one every four years, and all very much on the principle, though temporary, of a permanent Congress of Nations. He recapitulated some of the plans actually proposed for such a Congress—the Great Scheme of Henry IV. of France, the kindred project of St. Pierre in 1743, the dissertation of William Penn on the subject, the Congress of Panama defeated by causes peculiar to that case. He illustrated the great importance of such a tribunal by mentioning some of its duties both as a Congress and a Court, and a series of interesting details. He closed by obviating some objections, and confirming the practicability and efficiency of the plan.

The seventh and last lecture in the course was by the Rev. R. W. EMERSON, of Concord, on the waning power and glory of war, on the certainty of its eventual abolition; on the progress already made towards this result; on the pacific tendencies of the age in the arts, in literature, &c; on objections to the cause of peace as visionary, or to its principles as unsafe, &c. &c. It was a performance of much originality and splendor, but its peculiar beauties would suffer too much by being transferred in the language of a stranger.

These lectures under the direction of the American Peace Society, have all been able productions, and attended generally by respectable numbers and occasionally by a crowded audience, particularly the last one. They have, I think, done much good, and if given to the public in a volume, they would make a very valuable contribution to the Literature of Peace. PACIFICUS.

March 15, 1838.

We are indebted to a Rev. friend in Charleston (S. C.) for the Southern Christian Advocate of March 9th, containing the following reply of the Orphan's Father to her letter. Some of our young Readers at least, will be pleased to read it.

THE CHILD IN SEARCH OF HER LOST FATHER.

Our readers have not forgot the appeal of the supposed Orphan, Harriet F. Billings, which was copied into this paper a fortnight ago. We then mentioned that her father was believed to be living in this city. We have now seen him. He seems to be full of sympathy for his child, and evidently feels the unpleasantness of his position with the public; but he forbears any public explanation at the present time. The following letter to his daughter has been furnished by him, with a request for its publication.

Charleston, Feb. 1838.

My Dear Daughter,—It is with pleasure and pain indescribably blended, that I now sit down to address you, upon this heart-stirring occasion. It is indeed painful, because you have reason to suspect that you were either forsaken by your nearest earthly friend, your father, or that he had fallen in some distant solitary place, where there was no one to carry you the tidings of his fate. To contemplate the state of your mind in this dreadful suspense, is painful to me beyond description. It would be in vain for me to attempt to describe the emotions which now struggle in my breast, but I will hasten to relieve you.

It may seem to you, and many of my dear friends, that I have not regarded you with parental affection; but believe me, my dear daughter, though I have indeed kept silence towards you for these two long years, I have not been thus wanting in affection for you. I feel confident that I could satisfy every unprejudiced mind as to the cause of my silence, but that cause I may not at present divulge. Yes, my very dear daughter, if the morning, and evening, or even the midnight hour might speak, they might testify, that the poor petitions of your father, have been unceasingly offered up to God in your behalf; and that it might please him, who is the all-wise disposer of all events, to hasten the time that restores me to your affectionate embraces. It is true that four long and tedious years have passed away since I took that last lingering look at you—the dear pledge of your mother's love—not expecting to be absent longer than from three to six months. But it is not in man to direct the way of his own steps. I feel confident you will believe me when I tell you that my affection for you is not in the least diminished. No, no: the hope that I should meet you has cheered my gloomiest hours. But if indeed we should not meet again in this life, we shall meet in another. And that you may be happy there, my dear little Harriet, you must ever cultivate the love of truth; make your Bible your daily companion; and whatever you may be about, or wherever you are, remember that an all-seeing eye is upon you. May you, my dear child, so live, as to be a burning and shining light, prepared for duty and usefulness in life, and at last found among that happy company who have washed their robes and made them white in the blood of the Lamb.

So prays your affectionate father.

DANIEL BILLINGS.

THE MINISTRY OF JESUS CHRIST.

Our readers may remember that we noticed this excellent work of the Rev. Thomas B. Fox, of Newburyport, at the period of its publication. We refer to it again for the purpose of announcing that the author has been preparing *Questions* to accompany the work; which are just published by Weeks, Jordan & Co.

We have examined the Questions, and think them very skillfully and judiciously prepared. They are admirably adapted to the use of Sunday School Teachers, for whose guidance in teaching and explaining, there have been inserted at the close of the various chapters, valuable suggestions.

We have no doubt that the 'Ministry' &c. will ere long be extensively introduced into Sunday Schools.

AMERICAN UNITARIAN MISSIONS.

Rev. A. C. Patterson has recently published a pamphlet of 64 pages, entitled, A View of American Unitarian Missions with thoughts on the Missionary Cause, and the interest of unitarians in it. This work is very seasonable and must have cost the author considerable labor. We shall notice it more at large, at some future day. In the mean time we give the prefatory remarks and a summary of the statistical information which the pamphlet embodies.

To estimate rightly the efforts of Unitarians in the cause of Missions, the circumstances of their situation must be borne in mind, which have operated to confine their labors generally to a narrower field than that of the world. It must be remembered, that no church in this country was distinctively known as Unitarian, until, fifty years since, the adoption of a Unitarian Liturgy at King's Chapel in Boston, in 1785, made that the first professedly Unitarian Church in America. It must be remembered, that the great exertions required of new societies, as they have arisen, to sustain their very existence, while professing a faith unpopular with the many, have always made the number large of those whose charity must both begin and end at home. And also, it must not be forgotten, that both before and after the establishment of a Missionary society conducted by Unitarians, many among them have liberally aided and cooperated with the Missionary Societies of other denominations. With these things in mind, the following general view of Missionary effort among the Unitarians of this country will appear in its just light.

THE EVANGELICAL MISSIONARY SOCIETY.

This was the earliest association for spreading the Gospel conducted by American Unitarians. It was organized thirty years since, Nov. 4, 1807.

THE AMERICAN UNITARIAN ASSOCIATION.

This Association was founded May 25th 1825.

THE SOCIETY FOR OBTAINING INFORMATION RESPECTING THE STATE OF RELIGION IN INDIA.

This Society was established in Feb. 1825. In the course of the year 1826, that Society was merged in a new one called, The Society for the promotion of Christianity in India.

THE MINISTRY AT LARGE IN BOSTON.

This ministry was established, through the agency of the Executive Committee of the American Unitarian Association. It was supported until May, 1834, by the contribution of Ladies in the several Unitarian Societies of Boston; and the funds so raised were devoted to this object exclusively, though the management of them and of the concerns of the Ministry was given to the Executive Committee of the Association. The first Missionary appointed entered on the discharge of his duties Nov. 5, 1826.

THE MINISTRY AT LARGE IN THE CITY OF NEW YORK.

This Ministry for the benefit of the Poor was established in May, 1831, and a Missionary was appointed with a salary of $1200.

THE WARREN STREET CHAPEL MISSION IN BOSTON.

This Chapel was built by the subscriptions of individuals, but was at first under the care of the Fraternity of Churches. They have expended in support of Chapel services since the commencement of the Mission in April, 1837, about $1600.

THE PLYMOUTH, DUXBURY, AND KINGSTON MISSIONARY ASSOCIATION.

The Unitarian Societies of these three towns associated themselves, in April, 1837, for the support of a Missionary in the West for six months. The Missionary went to his station the May following. The expense of his support has been $450.

THE MINISTRY AT LARGE IN LOUISVILLE KENTUCKY.

The experiment of such a Ministry has been projected by members of the Unitarian Society in Louisville, and $500 have been provided to commence the work, which is delayed now only by the want of a Missionary who will take charge of it.

In addition to the above it should be stated, that Unitarians have always been actively interested in 'The Society for Propagating the Gospel among the Indians and Others in North America,' thought to be the oldest Missionary Society in the country, founded in Nov. 1787, which during the present year appropriates an income of $1500 to Western Missions. But this Society, being supported by persons of different theological views, is exclusively related to no denomination.

In the following summary, the expenditure of the Evangelical Missionary Society, of the American Unitarian Association, and of the Ministry at Large in Boston has been estimated up to May, 1837, the latest date to which we have official accounts. The expenditure of

the other Societies has been brought down to the present time.

SUMMARY OF EXPENDITURE FOR MISSIONS.

Evangelical Missionary Society	$18,924 00
American Unitarian Association	7,511 94
For Missions in India	1,075 00
Ministry at Large in Boston	13,450 00
" " in New York	7,800 00
Warren Street Chapel	1,600 00
Plymouth, Kingston & Duxbury Assoc.	450 00
	$50,810 94

REV. HENRY A. WALKER.

We cannot allow this familiar and beloved name to be entered in the common 'Record of Mortality,' without paying a simple and affectionate tribute to the character for whose sake it is everlastingly engraven on our heart.

Our Classmate at the Divinity School, he was a Companion, a Friend, a Brother. And now that he is gone where praise cannot disturb him, we take peculiar pleasure in speeking freely of the many virtues which, in his life time, were concealed from the public eye, by that charming and singular modesty of his, which he wore as a delicate veil, except in the presence of his friends.

His was no common mind.

He loved study, and especially took delight in the gravest studies. His taste was pure and elevated; his discrimination accurate; his judgment unusually sound and mature; and in wisdom, he was early old.

His was no ordinary heart.

His affections were warm—his attachments singularly strong and true. No man, at all times, extended a more hearty welcome to a friend. None grasped the hand more emphatically. None afforded more sincere and unostentatious sympathy. None performed the best, but most difficult office of a friend, more gently and faithfully. He was humane, forgiving, and hopeful of man. But, a little fact that comes up while we are writing, will throw more light upon his heart than all our words.

One of the last times we saw him, we were speaking of his pale and sunken cheek, and of the benefits and pleasures of sickness. The greatest happiness, I feel, said he, while I am wasting away, is found in looking upon my friends who are in health, and the children I pass in the streets, with their ruddy faces—because I can now have a *full and exquisite relish of what they are enjoying*.

His principles were sound, his moral sense was quick and delicate. With great humility, he was one of the boldest advocates and approvers of the right—one of the sternest foes and rebukers of the wrong. And, withal, an unusual spirituality sanctified his virtues.

With such a moral foundation for a useful and happy life, was coupled a weak constitution and a delicate physical frame. After leaving the Divinity School, he spent two years in Europe, in travel and study, with great benefit to the intellect, but unfortunately with little improvement of the health. On his return to Boston, he preached occasionally, and with great acceptance to his hearers; though debility prevented that forcible delivery which was all he lacked to have made him an eminent and popular Preacher. As his health gradually declined he was recommended to visit a milder clime; only—as it has proved—to breathe out his noble spirit amongst fairer flowers and under softer skies, in the place of the sweeter smiles of kindred and the dearer roof of Home.

But the *Home* of such as he, is wherever the peaceful and sustaining influences of the Holy Spirit can descend to console and enliven a child of God, in the mortal agony, or Angels can wait to carry the enfranchised soul of the uncomplaining sufferer to the Savior's bosom.

Rev. Cazneau Palfrey has received and accepted a unanimous invitation from the Unitarian Society in Grafton, to become their Pastor.

MR BARRETT'S SERMON ON DUELLING.

This is one of the most spirited and pointed discourses of which we have ever enjoyed the perusal. We regret that it comes to hand at so late an hour, that we can furnish only a brief extract, which is taken from the peroration.

Brethren, it seems to me that I can excuse any thing that a christian man should. But I cannot excuse apathy and indifference in regard to a subject like this. I cannot excuse that parent who in these days, does not warn his sons against yielding to a custom which has led so many to an untimely grave. I cannot excuse that preacher of the gospel who keeps silence when the representatives of the people shoot one another down in cold blood. I cannot excuse that legislator, who, aware that the existing laws are insufficient to prevent men from settling paltry disputes with the pistol and rifle, does not labor to obtain other enactments that shall be effectual. I cannot excuse that judge upon the bench, who, from favor or fear, through negligence or connivance, allows to be meted out to the sanguinary vengeance of self-constituted tribunals of honor one tittle less than the full penalty of the law. I cannot excuse that chief magistrate, who does not show at all fit times, alike by the words of his casual conversation, by his example both at home and abroad, and by his official acts, that he is utterly opposed to a practice which so outrages the best feelings of a christian community and inflicts deep wounds on the reputation of the country. And last, but not least, I cannot excuse that public, in whose opinion the duellist is honorable and to be honored. Ah! that public—in its bosom is by no means the smallest portion of guilt. Must all arguments from religion, reason, and patriotism prove unavailing? Then, I would to God that it were permitted me, at the very spot of the late awful catastrophe, to bring face to face, close to the quivering, bloody remains of the murdered duellist, on the one side the heart broken widow with her four weeping orphans, and on the other side the millions that compose that public. Could I do this, would words be needed to produce compunction, and prompt to reform? Oh! the disconsolate look of that cruelly forsaken woman—the tears of those fatherless children—the breathless corpse of the fallen one—that gaping, bleeding wound—each and all would speak. And would there, do you think, be a single heart of that multitude, without contrition for the share it may have had in upholding a custom producing such mournful results? Would there be one man or woman from the lowest depths of whose soul there would not go up to high heaven a fervent prayer for forgiveness, and a solemn vow, in the name of God and humanity, never, never again for an hour, to cherish other than feelings of utter abhorence towards a practice so barbarously destructive of human life and happiness?

DEATH OF DR BOWDITCH.

This eminent mathematician died at his residence in this city on Friday of last week. In his death, Science, no less than his country and his friends, has sustained a heavy and almost irreparable loss. But his works still live. They can never die. They will remain a perpetual monument to his unrivalled genius and noble industry; a precious legacy, incentive, and model to a long succession of scientific men; a substantial contribution to American literature; and another enduring element of that glory with which a swelling catalogue of illustrious worthies is adorning the annals of our nation.

MR WARE'S SERMON ON DUELLING.

This discourse was delivered in the Chapel of Harvard University. It is characterised by wisdom, discrimination, and earnestness. We have made a very large extract from it on our first page, for the reason that it was neither easy nor agreeable to divide the important and interesting train of remark which we have given entire.

Cost of War. The cost of human life on the constitutional side alone, in the present Spanish struggle, is said to exceed a hundred thousand men.

NOTICE TO CORRESPONDENTS.

'A Layman' next week—also H. H. J. &c. We are sorry to be forced to repeat, that *anonymous* communications, when relating facts or containing matters of *personal reference*, cannot of course be admitted, or attended to. Several notices of Books intended for this week's paper are necessarily omitted.

A Southern paper mentions that the Rev. Albert Barnes of Philadelphia stated in a Temperance Address 'that when he was settled at Morristown, he had *nineteen distilleries under his pastoral care*.' How much he was indebted to them for their assistance in advancing the work of salvation in the Parishes, he did not expressly state.

A Good Plan. We perceive that a joint stock company has been formed in Richmond, Va., with a capital of 5,000 dollars, at twenty-five dollars each, for the humane purpose of purchasing materials for poor females to make into garments and then sell them, and thus continue to replenish the treasury for future operations. The officers charge nothing for their services.

A Sign of Promise. By a royal ordonnance lately published at Copenhagen, the application of torture in the criminal proceedings of Denmark has been totally abolished. Other improvements have also been made in the criminal law of that country.

SCRAPS.

A case was disposed of last week, in the Court of Common Pleas, at Salem, Mass. The parties agreed that the action should be withdrawn, each paying his own costs, amounting to $1250. The original matter in dispute was a claim to recover damages for 82 cents worth of slabs.

A curious experimental fact has just been proved in Belgium. A bar of iron heated to a white heat, and exposed rapidly to the action of a strong forge bellows, becomes immediately so hot that it melts, and the liquified matter is dispersed in the air, where it sparkles like a wire burnt in oxygen. In this manner, upwards of a pound of metal is dispersed. The same effect will also be produced if the bar when heated to a white heat be attached to a cord and turned in water. The iron melts in the same manner, and escapes in luminous tangents.

Burning Smoke.—An invention has been patented in England for burning smoke, which promises to be of great utility. The vast amount of Carbon contained in the dense bodies of smoke which escape from the chimney tops of foundries, and all other establishments where bituminous coal is used, if rendered available, would be the means of saving great quantities of fuel.

Queen Victoria's Slippers.—The cordwainers (*vulgo* shoemakers) of Bristol lately received the royal command for a pair of dress slippers, and great was the commotion of the craft thereupon. They knew that the Queen was wise, and good and beautiful; but to 'know the length of her Majesty's foot,' was the only 'useful knowledge,' and was prized accordingly. The result has been a pair of glass slippers, which rival the famous glass slipper of Cinderella, and seem more like the manufacture of Puck, Robin Goodfellow, or Queen Mab and her band of fairies, than the work of mere mortal hands. They are of purple velvet, the royal arms and the initials V. R. being embroidered in gold upon the front—the figures admirably delineated, well relieved, and executed with exquisite delicacy. Around the sides are entwined wreaths of oak leaves, interspersed with acorns, and roses of gold thread and silk. The inside of white satin, and exhibits, also in gold, the rose, the thistle, and the shamrock, twined round the words, 'All hail to Victoria.' The slippers are to be enclosed in a box of sandal wood, with a golden lock and key, the cover being ornamented with the royal arms, superbly carved in ivory.

Dr William Doennings of Berlin, a young but distinguished historian, is at present at Turin, intending to visit all the libraries of Italy, in search of materials for a History of the Middle Ages. He has obtained permission from the King of Sardinia to examine the Archives of the State, which have hitherto been perfectly inaccessible to foreigners, and to which even Mabillon and Muratori were refused admittance. Dr Doennings has found a great many valuable documents, hitherto unknown, relating chiefly to the events of the reigns of the Emperors Frederick II., Conrad IV., and Henry VII. Among these are three folio volumes containing a circumstantial history of all the negociations of Henry VII. drawn up by his private secretary, Bernard de Mercato, as appears by a note in his hand-writing at the head of one of the parts of the first volume. No doubt, it is said, can be entertained that this writing is by the hands of Mercato, as it corresponds precisely with his autograph letters also in the Archives of Turin.

CONGRESS.

In the Senate, on Monday, several petitions were presented. Mr Crittenden presented the resolutions of the Legislature of Kentucky, disapproving the course of the late and the present administrations in relation to the currency, which after some remarks by Mr Crittenden were read and ordered to be printed. Several bills were read a third time and passed. The Sub-Treasury bill was again taken up, and Mr Webster addressed the Senate in opposition to it. The National Intelligencer says that Mr W. had spoken four hours, without completing his argument—the greatest, it is believed, he has ever, on any occasion, delivered—when he yielded the floor for a motion for adjournment, and the Senate adjourned.

In the House of Representatives, a large number of petitions and remonstrances were presented. Among them was a memorial relating to the burning of the Caroline, which gave rise to some debate, during which it was difficult to command a quorum of the House. The memorial was finally referred to the Committee on Foreign Relations. Mr Adams presented a memorial praying Congress to rescind the resolution of Dec. 21, 1837, and a memorial praying Congress to expunge the Declaration of Independence from the Journal of the old Congress. He moved to refer them to a select committee. The motion was laid on the table, and the House adjourned.

In the Senate on Tuesday, several petitions were presented and referred, and a number of unimportant bills were reported by committees.

The Sub-treasury bill was resumed, and Mr Webster concluded his speech in opposition to it.

On motion of Mr Robbins the Senate adjourned.

In the House of Representatives, the question on the reference of the North-Eastern Boundary question to the Committee on Foreign Relations was taken up, and was decided in the affirmative.

The House went into committee of the whole on the civil and diplomatic appropriation bill, which was debated on the details, and some amendments were adopted. Before going through the bill the committee rose. At 4 o'clock the House adjourned.

In the Senate, on Wednesday, two or three bills were read a third time and passed. Among them was a bill to authorize the importation, free of duty, of the materials for two iron steamboats. Mr Morris, on leave, introduced a bill to divide the territory of Wisconsin. Several bills from the House were read twice and referred.

The Sub-Treasury bill was again taken up, and Mr Robbins addressed the Senate for an hour and a half in forcible argument in opposition to it.

In the House of Representatives, Mr Johnson proceeded, until the expiration of the morning hour, in support of his motion for a distribution of public lands among the States.

The civil and diplomatic appropriation bill was again taken up and discussed. Before the bill was gone through with, the committee rose and reported progress, and the House adjourned.

In the Senate, resolutions from Philadelphia, in favor of the Sub-Treasury bill, and from Brooklyn against it, were read and ordered to be printed. A message was received from the House, announcing the death of Mr Carter. Mr Ruggles made a brief address in eulogy of the deceased, and moved the usual testimonials, which were adopted, and the Senate adjourned to Saturday.

In the House of Representatives, on Thursday, Mr Evans of Maine, announced in appropriate terms the decease of his colleague the Hon. Timothy J. Carter, of Oxford district. On his motion, the usual testimonials were voted, and the funeral was ordered to take place at 12 o'clock on Saturday, to which time the House adjourned.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday, 15th, Mr Warren, from the special joint committee to whom was referred an order to the 3d ult. relating to the law regulating the rate or interest on money, reported that it is inexpedient to legislate thereon—and said report was accepted, and sent down for concurrence.

Mr Kinnicutt, from the special joint committee to which was committed the report on the doings of the Lafayatte Bank, reported a bill to repeal the charter of said Bank, which was read, and ordered to a second reading.

In the House, the bill concerning the location of the Western Rail Road was discharged from the orders of the day, read a third time, and passed to be engrossed, in concurrence.

The Secretary of the Commonwealth, came in with a message from the Governor, transmitting a report in part from the Rev. Professor Hitchcock, who was appointed under a resolve of the 12th April, 1837, authorizing a farther geological survey of the Commonwealth. This report refers exclusively to the subject of economical geology, and embraces a portion of the results of a chemical analysis and examination of the soils of the Commonwealth.

The message and the report accompanying were laid on the lable and ordered to be printed.

In the Senate, Friday, March 16th, a message was received from the Governor, through the Secretary of State, transmitting certain documents on the subject of a geological survey of the State by Professor Hitchcock, which were laid on the table.

On motion of Mr Alvord of Franklin, the report of the committee on banks and banking relative to the liabilities of stockholders, was taken up for consideration.

In the House, on motion of Mr Chapman of Greenfield, it was ordered, that the committee on the judiciary be instructed to inquire into the expediency of more effectually providing by law for the punishment of directors, trustees, agents, or other officers of corporation, by whose wilful neglect or mismanagement, any portion of the property of such corporation shall be lost.

A bill was reported from the committee, to regulate the sale of spirituous liquors, which was ordered to a second reading and to be printed.

The House proceeded to the orders of the day, and resumed the consideration of the order concerning bank charters.

In the Senate, Saturday, March 17th, Bills passed to be Engrossed:—To repeal the charter of the Lafayette Bank; to repeal the charter of the Middlesex Bank; to repeal the charter of the Commonwealth Bank.

The bill to unite the Nashua and Lowell Rail Road Corporations was committed to the Committee on Rail Ways and Canals on the part of the Senate, with instructions to take the same into a new draft.

Mr Warren of Bristol, from the Committee on the Judiciary, reported the bill to repeal the charter of the Franklin Bank without amendment, and it was ordered to a third reading.

In the House, Saturday, March 17th, a resolve authorizing the Treasurer to borrow money was passed to be engrossed.

Bills passed to be engrossed:—In addition to an act to provide for the better instruction of youth employed in manufacturing establishment; for the relief of insolvent debtors, &c. with an amendment.

Bills passed to be enacted:—Concerning the election of parish officers; to provide for the appointment of temporary town treasurers.

In the Senate, Monday, March 19th, an order from the House, in relation to an extra session of the Legislature, was read, and laid on the table.

Bills passed to be engrossed:—Making appropriations for the State Lunatic Hospital; to incorporate the Howard Insurance Company.

Bills passed to be enacted:—To provide for the appointment of temporary town treasurers and collectors of taxes; concerning the election of parish officers.

In the House, Bills passed to be engrossed:—Concerning Police Courts; to incorporate the First Religious Society in Danvers; to incorporate the New Bedford Haydn Society; to incorporate the Associated Trustees of the Methodist Religious Society in Boston: concerning the reports of the decisions of the Supreme Judicial Court; to prohibit the sale of ardent spirits to the Gay Head Indians; to authorize the Boston and Lowell Railroad Corporation to increase their capital stock; to incorporate the Trustees of the Putnam Free School in Newburyport.

In the Senate, Tuesday, March 20th, the bill authorizing one rail road corporation to contract with another corporation to perform certain duties, was amended and passed to be engrossed.

The resolve on the subject of the suspension of specie payments, was, on motion of Mr Ashmun, assigned for consideration at 11 o'clock to-morrow.

On motion of Mr Ashmun, an order passed instructing the committee on the judiciary to report a resolve for printing the bill in relation to insolvent debtors.

In the House, a bill from the Senate to repeal the charter of the Franklin Bank was read twice and ordered to a third reading.

Pursuant to assignment, the order submitted by Mr Sturgis of Boston, concerning banks was taken up for further consideration.

Mr Sturgis supported the order in a speech of some length.

In the Senate, on Wednesday, March 21st, the resolve relating to the suspension of specie payments was taken up and further discussed, but without taking any question thereon, the Senate adjourned.

In the House, Bills passed to be enacted:—On the petition of Ruth Bates; William Hammett and another; Alpheus Plummer; to pay the Clerk of the Senate and House of Representatives; to annex Grafton Gore to Worcester; to annex Oxford North Gore to Oxford; to incorporate the North Wharf Company in Truro.

The House resumed the consideration of the order concerning the forfeiture of bank charters and alterations of bank laws, but without taking the question, the House adjourned.

INTELLIGENCE.

New Hampshire Election.—The returns are received from all the towns except six or eight, all which are small. The returns from the extreme Northern part of the State are somewhat more favorable for Mr Hill, whose majority will probably prove to be from 2 to 3000. The majority in the House of Representatives is somewhat uncertain, but the prospect appears most favorable to the Whigs. The New Hampshire Patriot claims a Van Buren majority in the Senate of eight to four. Such may prove to be the result, but there are two districts claimed by the Patriot, in which the votes for the two parties are so nearly equal that the result cannot be determined with certainty.—*Dal. Adv.*

Silk Culture in New Jersey.—The farmers of Monmouth county are embarking extensively in the cultivation of the mulberry, and rearing of silk worms. A large building is to be put up in Freehold, this season, by an enterprising citizen, as a cocoonery. The Freehold Enquirer says that large numbers of the *morus multicaulis*, which were introduced last spring, have done remarkably well, and multiplied beyond expectation.

Supreme Court.—The Supreme Court of the United States adjourned on Monday last, to the time and place appointed by law, having in a session of 64 days disposed of 61 cases, and leaving 24 cases on the calendar.

Governor Edwards, of Connecticut, has appointed Friday, April 13th, to be observed as a day of fasting, humiliation and prayer.

Governor Kent, of Maine, has fixed upon the 12th of April, for the like purpose.

Meeting at Thomaston.—A large meeting was held at Thomaston, Me., the residence of the late Mr Cilley, to express the sentiments of the citizens respecting his death. The following resolutions were passed:—

Resolved, That we deeply sympathize with the relatives of the Hon. Jonathan Cilley, in their present affliction; and we especially commend the widow and the fatherless to Him 'who tempers the wind to the shorn lamb,' and 'who will not break the bruised reed.'

Resolved, That we regard the freedom of the press as the palladium of our liberties. It should not be wantonly and recklessly assailed, but that freedom is not to be maintained by resort to brutal violence; and the editor, who cannot be sustained by his own character and talents, and by the laws of the land, does not deserve to be sustained at all.

Resolved, That effective measures ought to be adopted by the Congress of these United States, to prevent all of its members from engaging in any way in the disgraceful and diabolical practice of duelling.

Resolved, That whenever a member of Congress from this State, while engaged in the discharge of his duties at the Capitol either gives or accepts a challenge to fight a duel, and the fact is known to any other members from this State,—then it is the *plain* and *imperative* duty of such members *immediately* to adopt *effectual* measures to prevent the combat.

Resolved, That dueling is subversive of law, and of our most valuable institutions,—reproachful to the country—destructive of all proper regard for the most sacred and tender relations—murderous in its execution—pernicious in its influence—opposed to religion, morals and humanity—and therefore ought to be discountenanced and execrated by every *patriot* and philanthropist.

U. S. Bank.—We learn that at the present time just about half the Stock of the U. S. Bank, is held in Europe, and as the present price of the shares in London pays a good profit on the price here, and the last accounts from there warranted the expectation of a further advance, it is probable that a good portion of what still remains here, will be moving off.

Death of Judge Irving.—It becomes our duty to announce the death of John T. Irving, for a long period Judge of the Court of Common Pleas in this city. He died last evening, about 11 o'clock. On the announcement of his death this morning, all the Courts immediately adjourned.—*N. Y. Jour. Com.*

Western and Atlantic Railroad in Georgia.—The Macon Messenger remarks—It is probably known to but few of our readers that progress has already been made in the work on that portion of the road extending from the Chattahoochee to the Tennessee rivers, generally known as the 'Main Trunk.' For some months past the work has been going on, on a limited scale, but we believe that within the last month the number of laborers has been greatly increased, probably to a thousand or more. Proposals are now offering by Col. Long, the engineer, for the construction of about forty miles of the route, to be commenced as early as May. This, it will be recollected, will be a portion of the Central Rail Road.

We would remark, while on this subject, that the road from Augusta, which will unite with the above, is in a state of forwardness, and the work carried on with great zeal and energy. The stock has all been taken up, and the road will soon be put under contract—the old route by Athens is abandoned, and it will be carried through Newton County, to or near Covington, thence to the main trunk in De Kalb.

Life Boat.—We were yesterday invited to examine an improved hydrogen life boat, invented and built by Mr Joseph Francis, of this city, for Captain N H. Holdrege, of the Liverpool packet ship United States. The boat is 28 feet long and 5 1-2 feet beam, is of the best material, clinker built, and copper-fastened throughout, and has a double ceiling—within the boat are 14 tubes 13 feet long, placed from the keel to the gunwale, containing 52 cubic feet of hydrogen gas, which will buoy up 4000 lbs. of iron while the boat is filled with water. To the sides are attached 20 life ropes, which, with the boat, are capable of giving support to 100 persons in case of necessity. In the bottom of the boat is a plug hole, through which the water escapes as fast as six men can bail it into the vessel; and the experiments tried have convinced those who have examined her, that it is the best invention for the preservation of life, in case of shipwreck, that had ever been offered to the merchants and masters of vessels for their patronage and support.

Captain Pennoyer of the packet Neptune had two boats similarly constructed, which he took to Charleston, and so well convinced were the proprietors of the Wilmington and Charleston line of steam packets of their utility, that they would take no denial from Captain Pennoyer, but gave him his own price for them. Captain Henry Holdrege, of the Liverpool packet Geo Washington, which sailed hence the 8th inst. for Liverpool, has taken one of the boats with him, and will on his voyage make experiments of its utility as occasion offers. The insurance companies of Philadelphia were satisfied of their qualities, and ordered three boats, as have also the insurance offices of Charleston, by an agent sent to this city, for the purpose of examining them.—*Mercantile Adv.*

Duelling.—The Boston Courier quotes the following paragraph from the Alexandria Gazette. We join with the Courier in the opinion that 'public opinion is as much to blame as the parties concerned, in relation to nine-tenths of theduels that take place.'

When Mr Jenifer and Mr Bynum went out to fight, they were made subjects of ridicule because they exchanged five or six shots without killing each other. Congress and the country found in this the justification of a universal sneer. Again, when Col. Webb and Mr Gholson exchanged letters only, the world grew sarcastic upon them because they did not exchange shots. Now, when two members have exchanged shots, and that one has fallen, the world is electrified with horror, and alternately dissolving with sympathy, and exploding with indignation.

Temperance Intelligence.—The Ninth Anniversary of the New York State Temperance Society, which was held at Albany on the 8th inst., was a very interesting occasion. The following extracts from the Report of the Executive Committee will furnish convincing proof of the great success which has attended the operations of this Society.

There are 56 counties, in 15 of which every clergyman is a total abstinent. In 5 counties, all are but 6 in each; in 6, all but 5 in each; in 2, all but 4 in each; in 2 others, all but 3 in each; in 5, all but 2 in each; and in 1, all but 1. Of the whole 2261 clergy in the state of New York, 1952 are total abstinents, being more than 8-9ths of the whole.

There are some of the counties in which all the physicians and surgeons in them have signed the total abstinence pledge; and from the reports in our possession, it appears a very large majority in the state, of this useful profession, who have been such pioneers and faithful coadjutors of the temperance cause, have done the same.

The use of both imported and home-brewed wine continued to increase with the decreased consumption of distilled spirits until last year, when the influence of the total abstinence pledge began to be sensibly felt—since which time the importation and manufacture of those kinds of intoxicating drinks have greatly decreased, but we have not yet received returns to show in what proportion. There have been reclaimed within our bounds full 3500 drunkards, of whom about 1600 have made a profession of religion. In 1832, the boards of excise in 121 towns have not granted license to sell intoxicating drink. We have 1178 temperance societies on the comprehensive pledge, with 132,161 members—84,503 of whom were added the last year. There are not a dozen temperance societies on the pledge of abstinence from ardent spirits only, which have done anything to forward the temperance cause within a year; and in those few which manifest any vitality, total abstinence members do all the work.

Slave Trade.—Among the items of news, by the late arrivals, we have the following:

On the 29th Lord Brougham brought the subject of the slave trade before the House of Lords in a speech, presenting many startling facts. He said that the slave trade was more flourishing at the present time than ever.

Royal civil list of England.—During the reign of the late King William the expenditures of the Royal civil List were as follows:

Civil List of William the Fourth, including the Civil List Pensions,	£510,000
Annuity to the Dutchess of Kent and the Princess Victoria,	22,000
Annuity to Prince George of Cumberland, resigned,	6,000
	538,000

The amount allowed under Queen Victoria, is as follows:

Civil list of Queen Victoria, including £75,000 Pensions	£470,000
Allowance to Adelaide, the Queen Dowager,	£100,000
Allowance to the Duchess of Kent, 'the Mother of the Queen,'	30,000
	£600,000

MARRIAGES.

In this city, Halmond Schaeffer, Esq., of the house of Agie & Co., Antwerp, to Mrs Ann F. Dana of Boston.

In this city, on Monday evening, Mr Benjamin L. Motte to Miss Rebecca French.

In Roxbury, 19th inst., Wm. Briggs, Esq., of Brookline, to Miss Mary Ann Farrell.

In Salem, on Thursday evening, Mr Oliver Andrew to Mrs Amelia Garrett.

In Taunton, by the Rev. Mr Maltby, Rev. S. Hopkins Emery to Miss Julia Read, daughter of William Read, Esq., of Taunton.

At Washington, 7th inst, by Rev. Mr Hawley, Lt. John Navarre Macomb, of the U. S. Army, to Czarina Macomb, daughter of Maj. Alex. Macomb.

DEATHS.

In this city, on Friday 16th ult., Hon. Nathaniel Bowditch, L. L. D., Actuary of the Massachusetts Hospital Life Insurance Company, and President of the American Academy of Arts and Sciences, in the 65 year of his age.

13th ult., Elizabeth wife of Asaph E Buss, and daughter of John Taylor, of Leominster, Mass., 24.

On Monday, of lung fever, Mr Oliver Selwyn Felt, of the firm of Proctor & Felt, of this city, 26.

At Dorchester, on Thursday evening, Mrs Mary Crehore, wife of Mr Edward Crehore, 35.

At Salem, 13th ult., Mrs Mary C. Endicott, wife of Wm. P. Endicott, Esq., and daughter of the late Hon. Jacob Crowninshield, 33.

On the 15th, Mrs Susannah Hopkins, widow of the late Rev. Daniel Hopkins, D. D. 84.

At Groton, 14th inst., Mrs Sybil Tarbell, widow of the late Mr Benjamin Tarbell, 98.

At Havanna, Feb. 19th, Mrs Lydia W. wife of Mr Alfred Brooks, of New York.

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'There be land rats and water rats.'

Third Degree—The New Way.

'We have seen better days'

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POETRY.

FOR THE REGISTER AND OBSERVER.

'THERE IS A POWER.'

Where shall we seek to find our way to Heaven?
What holy guide for that is to us given?
What may we find, that when we yield our breath,
We may o'ercome the conquering stings of Death?
'There is a Power' which can to us give life,
And lift us far above all earthly strife,
Which can conduct us safely to the Throne
Of Him who is the Great and Good alone.
That holy Power, by Christ was to us brought—
'Tis found within the precepts which he taught,
Learn we of him, and run a heavenly race,
And we shall be received before the throne of Grace.

A——n.

Cambridge, March 11th, 1838.

FOR THE REGISTER AND OBSERVER.

TO A BEREAVED MOTHER,

Who wept on seeing two little boys going to Church.

Why weepest thou, fond mother?
Thou hast not *lost* thy boy!
God took him to another,
A kindlier home of joy.

Ah! thou didst hope to train him
The 'Father's house' to love?
That Father's love hath ta'en him
To holier fanes above.

In heaven thou hast a 'treasure,'
—'Tis in the Savior's care,
Who loves us without measure;—
O let thy 'heart' be there.

M.

BREATHINGS OF SPRING.

What wak'st thou, Spring?—sweet voices in the woods,
And reed-like echoes, that have long been mute,
Thou bringest back to fill the solitudes,
The lark's clear pipe, the cuckoo's viewless flute,
Whose tone seems breathing mournfulness or glee,
Even as our hearts may be.

And the leaves greet thee, Spring!—the joyous leaves,
Whose tremblings gladden many a copse and glade,
Where each young spray a rosy flush receives,
When the south wind hath pierced the whispery shades.
And happy murmurs running through the grass,
Tell that thy footsteps pass.

And the bright waters—they too hear thy call—
Spring, the awakener!—thou hast burst their sleep;
Amidst the hollows of the rocks their fall
Makes melody, and in the forests deep,
Where sudden sparkles and blue gleams betray
Their windings to the day.

And flowers—the fairy peopled world of flowers!
Thou from the dust hast set that glory free,
Coloring the cowslip with the sunny hours,
And pencilling the wood-anemone;
Silent they seem—yet each to thoughtful eye
Glows with mute poesy.

But what awak'st thou in the *heart*, O Spring!
The human heart, with all its dreams and sighs?
Thou that giv'st back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth, where'er thou art—
What wak'st thou in the heart?

Too much, O! there too much!—We know not well
Wherefore it should be thus, yet roused by thee
What fond, strange yearnings, from the soul's deep cell,
Gush for the faces we no more shall see!
How are we haunted, in thy wind's low tone,
By voices that are gone!

Looks of familiar love, that never more,
Never on earth our aching eyes shall meet,
Past words of welcome to our household door,
And vanished smiles, and sounds of parted feet—
Spring! 'midst the murmurs of thy flowering trees,
Why, why reviv'st thou these?

Vain longings for the dead!—why come they back,
With thy young birds, and leaves and living blooms?
—Oh, is it not, that from thine earthly track,
Hope to thy world may look beyond the tombs?
Yes! gentle Spring: no sorrow dims thine air,
Breathed by our loved ones *there!*

[From the Knickerbocker.]

WRITTEN AT MIDNIGHT.

The mind, by worldly wants and common cares
Too much encumber'd, scarce herself appears,
When Day, with all its toil and turmoil, brings,
To impede her flight, or discompose her wings,
Its idly strenuous hours, and host of trivial things.

But solemn Midnight *all* her force inspires,
Wakes all her strength, and fans her dormant fires;
Each earth-bred mist and vapor puts to flight,
Till the rapt soul, like Israel's pillar'd light,
Cloaked in a cloud by day, becomes a torch by night!

BUTTERCUPS AND DAISIES.

BY MARY HOWITT.

Buttercups and daisies—
Oh, the pretty flowers!
Coming here the spring-time,
To tell of sunny hours.
While the trees are leafless,
While the fields are bare,
Buttercups and daisies
Spring up here and there.

Ere the snow-drop peepeth,
Ere the crocus bold,
Ere the early primrose
Opes its paly gold,
Somewhere on a sunny bank
Buttercups are bright;
Somewhere 'mong the frozen grass
Peeps the daisy white.

Little hardy flowers,
Like to children poor
Playing in their sturdy health
By their mother's door;
Purple with the north wind,
Yet alert and bold:
Fearing not and caring not,
Though they be a-cold.

What to them is weather!
What are stormy showers!
Buttercups and daisies
Are these human flowers!
He who gave them hardship,
And a life of care,
Gave them likewise hardy strength,
And patient hearts, to bear.

Welcome, yellow buttercups,
Welcome, daisies white,
Ye are in my spirit,
Visioned, a delight!
Coming ere the spring-time,
Of sunny hours to tell—
Speaking to our hearts of Him
Who doeth *all things well*.

MISCELLANEOUS.

CURIOUS ACCOUNT OF THE APHIS ROSAE.

[From the Note Book of a Naturalist.]

Forsan hæc aliquis (nam sunt quoque) parva vocabit,
Sed, quæ non sunt singula, multa juvant.—OVID.

'The meanest thing hath greatness in it,' for all things bear the stamp of the Almighty Creator. The worm we tread upon displays the power and wisdom of the Deity as marvellously as the largest animal that roams the forest or sports in the sea. The colossal and gigantic ought not to claim our undivided attention, for of what importance are bulk and physical strength to the eye of the philosopher? The wisdom of the Creator no where shines more conspicuously than in that which requires microscopic aid to be observed. In the formation of larger animals, there seemed to be a facility for its exhibition in the abundance of the material; but in forms imperceptible,—in an atom indiscernible by the naked eye, how to find room for all the organs capable of the different sensations! There is the wisdom. This divine wisdom is more incomprehensible, —more wonderful in vivifying an animalcule, than in animating an elephant. Shall, then, this machine, in which all the rules of the most perfect mechanism are exactly observed,—all whose parts are constructed with so much art, but which are so frail, so delicate that they cannot be handled, nay not even seen,—shall these less deserve the tribute of our admiration, than a machine constructed on a similar model, but on a larger scale? Yea, the infinitely small is more marvellous than the infinitely large.

Reflections like these crowded upon me when I sat down to write the history of the little green animal (*Aphis Rosae*) so abundantly seen on the young twigs of the rose bush, as promised in my first communication. Let us see whether it does not present much that is curious and interesting. I will not desribe its appearance, for the reader, if he chooses can readily examine it for himself.

In the history of this animal, nature seems to have concentrated the most incredible facts. She seems to have abandoned her ordinary laws of operation, and exhibits to the observer new and unusual circumstances. For what can be more singular than that the members of the same family, without respect to sexual distinction, should at one time have wings, and again be destitute of them,—at one time be oviparous, and again viviparous, and be *propagated to the ninth generation without the concurrence of the male!* Let no sceptical reader doubt these statements, for some of the most distinguished Naturalists, particularly the celebrated Bonnet, have devoted a large share of their attention to this animal, and have successfully demonstrated these extraordinary facts. These wonders have not been imported from afar,—nearly every rose leaf in our garden or in the flower pot of a lady's window, reveals the marvellous truth. It is only in the autumn that the males appear, and after the females have laid their eggs on the branches, which endure unhurt the severest cold of the winter, they die. In the spring, females only are hatched out, but nature has wisely and curiously provided for the perpetuity of the race, for in fourteen days living young ones are produced, which in their turn contribute to the enlargement of the breed in about the same space of time, and thus it continues to the ninth generation until October, when the males are brought forth. Bonnet has the credit of investigating and developing this great mystery of nature with indescribable patience. The hundred eyed Argus could not more carefully have watched the suspected Io, than did this Naturalist guard the newly born *Aphis* against all foreign communication, and never was the moment of a royal birth, or the range of the thermometer more accurately observed than did Bonnet mark the circumstances as they occurred. He covered the new born *Aphis* with a glass vessel,—kept a diary of its proceedings,—watched its manœuvres for hours together,—had the satisfaction of beholding an increase, and immediately tried the same experiment with the young with the same effect, and thus he continued it until the autumn, when males were born, after which the females became oviparous, thus demonstrating the wonderful fact stated above.

The *Aphis* is provided with a proboscis which it inserts into the tender twigs of the rose bush, and from which it extracts the juices. It consists of three tubes, which can be elongated like those of a telescope, and this apparatus is of essential use to the animal, for often the *Aphides* are crowded together in strata, and those on the upper stratum would perish if they had not the power of lengthening their proboscis and inserting it in the tree between those underneath. On the back towards the tail they have two upright projections, from which they have the power of ejecting a honey-like substance very grateful to the ants and bees. You will always find ants where there are *Aphides*. As soon as their presence is perceived by the latter, they emit this drop of honey, which is greedily devoured by their visiters, so that really *Aphides* are regular milk cows to ants. Last summer I exhibited this phenomenon to a lady, who could not find words to express her admiration. It may be observed at all times, and is verily a remarkable circumstance.

This insignificant little animal is subject to the ravages of numerous foes. To destroy and be destroyed seems to be the law of nature from the elephant to the mite. Look at that large, fat *Aphis* majestically walking off, and separating himself from the crowd. He looks sick and melancholy. He is so, for he 'hath that in him which passes show.' A little green-ichneumon fly has pierced him with his ovipositor and laid his egg in him, from which the worm has been hatched out, and is now rioting on the juices of his body. This makes him feel uneasy, and I suppose gives him a sort of a cramp. The worm soon spins its cocoon in the dying *Aphis*, undergoes its change, bites itself out and appears a splendid golden fly of exceedingly small size. You will find many dead bodies lying about, each with a hole in it, in which these flies have been brought forth. If it were not for this and other enemies, the *Aphides* would increase so prodigiously as to occasion very serious evil.

I have confined my remarks to the *Aphis Rosae*, but the genus is very extensive and different species are to be found on many other plants. Their habits however are in general the same.

CARRIAGES WHICH DO NOT UPSET.—Some experiments have recently been made at Paris with carriages having six wheels, and so fitted up that they can be driven over mounds of three or four feet high without being upset. Five vehicles were attached to a train, and they were drawn rapidly in various directions, turning the sharpest corners and moving in a circle, and they are reported to have kept their equilibrium so admirably, that, notwithstanding the rapidity of the motion, persons in the carriages can pour out liquids and drink them without a drop being spilled.

ANCIENT MS. OF THE GOSPELS.

The Rev. J. H. Todd, E.T.C.D., gave lately to the Royal Irish Academy a short account of a MS. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the Library of his Grace the Archbishop of Canterbury at Lambeth. The volume is a small quarto, in the minute hand called *Caroline*, common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maelbrigid Mac Dornan, or Mac Tornan, who was Archbishop of Armagh in the ninth century, and died A.D. 925. By him it was probably sent as a present to Athelstan, King of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this MS., and the satisfactory proof which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon Church, and left by her early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

ROMAN PONTIFICAL VASE DISCOVERED.—The improvements now making in the Cemetery of St. Pancras, Chichester, have brought to light, within the last few days, a beautiful and perfect Roman Pontifical Vase, called a *Præfericulum*, being the second vessel of that kind lately discovered in the same place. This fine piece of pottery is in the possession of Mr King. These curious vessels were used in Pagan funeral ceremonies, and contained the consecrated lustral water which was poured on the bones when burnt, in order to defend the ashes from the presence of evil spirits, or other contaminations.—*Hants Telegraph.*

ANECDOTE OF FRANKLIN.

At the Anniversary of the Mechanics Apprentices' Library of this city, which was held on the 22d ult., several addresses were made by different gentlemen. Benjamin Russell, Esq. of this city, probably the oldest printer in the state, spoke as follows.

He said he arose not to make a *speech*. He could not if he would, and would not if he could. Nevertheless his heart was full. He felt a new life in him. It seemed as if he had been born again. Though he was not going to make a speech, he would tell an anecdote which he thought would be alike interesting and instructive. 'In 1775, (said he) I was driven from Boston by the revolutionary war, to Worcester. I there went into the printing office of Isaiah Thomas. I recollect one day, that BENJAMIN FRANKLIN came into our office. That distinguished man could pass a *tavern* or a *house of amusement* without going in, but it was hard to pass a *printing office* and not make it a short visit. So he came into our office. We all knew his countenance. Presently he called all the boys around him and talked to us. He said he was proud to have been a printer. It was more honor than to be a statesmen, or an ambassador, or a ruler of men. Why? Because printing was so useful an art. And, said he, whatever is *useful is honorable*. I, continued Mr Russell, was the youngest boy in the office, so he noticed me particularly, and the following dialogue ensued between us. 'What is your name?'—'Benjamin.' 'That's my name. Where was you born?' 'In Boston.' 'That's where I was born. Whom did you go to school to?' 'To Mr ——.' 'So did I once.'

After this colloquy the Doctor again addressed the boys. And ever after this, I loved my trade more. I respected myself. I felt that I was doing good.'

After telling this anecdote, Mr Russell went on to speak of FRANKLIN as an example to young mechanics. He also contrasted the days and advantages of his boyhood with those of the present generation. In his days, schools were bad enough in all conscience, but they were also irksome, uninteresting. There was no love for study. Writing and reading (though for the former, Boston boys were always celebrated) were *hard enough*—but for arithmetic the motto used to be—

'Multiplication is vexation,
Division is as bad,
The rule of three doth puzzle me,
And practice makes me mad.'

Mr R. spoke in conclusion of the privileges which young men, especially young *mechanics* of the present day enjoy—and urged upon those present to improve them.

LETTER OF THE EMPEROR JOSEPH II, TO GENERAL FALKENSTEIN.

[Translated from the German.]

Vienna, August 10, 1771.

GENERAL:—You will immediately arrest the Count de K—— and Captain W——. The Count is young, passionate, and influenced by wrong notions of birth, and a false sense of honor. Capt. W—— is an old soldier, who has a mania for adjusting every dispute with the sword and pistol, and who has received a challenge from the young Count with a warmth ill becoming his graver years. I will suffer no duelling in my army. I despise the principle of those who attempt to justify the practice, and who think there is any heroism in the murderous practice of running one another through the body in cold blood.

When I have officers who bravely expose themselves to every danger in facing the enemies of their country, and who at all times exhibit courage and resolution in attack and defence, they have my esteem and respect; the coolness with which they can meet death in the service of their country, redounds highly to their honor, and will entitle them to live in the grateful memory of their countrymen. But where men are to be found ready on the slightest cause, to sacrifice every thing to their hatred and vengeance, or a point of false honor, I cannot but despise them; in my eyes they are no better than the Roman gladiators of old. Order a court-marshall to try these two officers; investigate the subject of their dispute with the impartiality which justice demands, and he who is guilty, let him be a sacrifice to the offended laws.

This practice of duelling is a barbarous custom, worthy only of the age of the Tamerlanes and Bajazets, and a disgrace to our enlightened age and country. Do but think of the melancholy effects which it produces in private life, in the bosom of families, in hearts which nature has not made hardy enough to bear such losses. I will have it suppressed and punished even if it should deprive me of one half of my officers! There will be men enough left for the maintenance of the good cause—men who know how to unite the character of the hero with that of the good subject and the honest citizen; and these only are such as are actuated by a due regard to the laws of their country, and a proper respect for the feelings of the good and upright.

JOSEPH.

RIDLEY'S LAST SUPPER.—The following was the supper which Bishop Ridley had the night before he suffered. It will show the manner of living and the price of provisions at that time. Bread and ale 3*d*., shoulder of mutton 9*d*., a pig 11*d*., a plover 4*d*., wine 2*d*., and cheese and peas 2*d*.; in all 2*s*. 7*d*. At this supper he behaved with as much ease and cheerfulness as ever; in the former part of the evening he washed his beard and legs, and at supper invited the company to his marriage next morning. 'Quiet yourselves,' said he, 'my breakfast will be somewhat sharp and painful, yet I am sure my supper will be more pleasant and easy.'

IMPROVED PROCESS OF MANUFACTURING GLASS.—According to the ordinary methods of manufacturing crown, window, and other sorts of glass, except bottle glass, the silicious, alkaline, and other constituent materials are all in a state of dryness, or nearly so, when mixed together previous to fusion. The alkaline portions of these materials, when in such a state of dryness, or approximation thereto, are the products of certain tedious and operose processes of evaporation and calcination. Mr Conthupe, a glass manufacturer, near Bristol, has lately obtained a patent for an improvement in the process of manufacturing glass, which improvement consists in adding the alkali, or alkaline salt or salts in a state of solution, or partly in a state of dryness, and partly in a state of solution, by which means, and according to the extent in which alkali, or alkaline salt, or salts, are employed, in such state of solution, the said processes of evaporation and calcination are dispensed with, and a much better result obtained at much less expense.—*Mechanic's Magazine.*

Effect of the Reduction on Newspaper Stamps in Great Britain.—From the table published in Wednesday's paper, it appears that the number of newspaper stamps used in the first year of the new duties, (ending 10th of October last,) was 47,248,000. In the year ending 10 of October, 1335, the number was 30,625,000. The effect of the reduction of the duty, therefore, has been to increase the circulation of newspapers 54 per cent. The comparison, we may observe, is a very fair one; for in both years the press had the stimulus of a general election. If the years 1836 and 1837 had been compared, the increase would have appeared greater. It must be kept in mind, however, that the increase of 54 per cent, is the result of the reduced duty in the first year of its operation, and as time is required to develope the full effects of such a change, we may expect a progressive increase for some years to come. The old duty was three pence and two-tenths of a penny; the new one is one penny.—*Scotsman*

Too Far.—It has become strangely common to think four or five miles too far to go to attend public worship on the Sabbath. On this ground, partly, some congregations are divided, and instead of one full and strong, we see a couple of thin and feeble ones. In other cases many neglect public worship altogether; or at most only go in pleasant weather and on good roads. This is all wrong. Were the privilege of public worship duly appreciated, men would be seen bringing their families five, six or ten miles, if need be, without regarding the distance as any *great* evil.

Let any who may think us wrong, read the following paragraph, which we copy from the Charleston Observer:—*Vermont Chronicle.*

A widowed lady of our acquaintance, who has arrived within four or five years of the allotted age of man, is the manager and instructor of a Sunday School in the country, which now consists of between sixty and seventy scholars. Some years ago, she cast her eyes around upon the families in the neighborhood of the church of which she was a member, and saw a number of children growing up ignorant of the way of salvation, and her heart was moved with compassion in their behalf. She spread their case before her Minister; but her Minister supplied other churches as well as this, and he could do no more for them than he was endeavoring to do by his occasional ministrations. She spread it before the principal male members of the church, but all began to make excuse. No one could be obtained who would make the attempt to establish a Sunday School into which these young immortals might be gathered and trained up to Heaven. She spread it before the Lord, and he lent an ear to her supplication, and strengthened her for the task, and brought to her aid some of the sisters of the church, when at length, they commenced the school with about twenty scholars.

But it may surprise some of our readers to be told *that this lady lives eight miles from the church, and rides that distance every Sabbath morning over a heavy road, and is there by nine o'clock, the allotted hour for the opening of the school.*—From the facts already given it will be inferred that she visits her scholars, and aids those who may need aid, and encourages those who may need encouragement; and so indeed it is. All treat her with affection and reverence. By those who have marked the progress of the school, it is said that a visible change for the better, has taken place, not only in the manners and morals of the children but also in those of a number of the parents.

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